The New Christianity

A Quarterly Journal
for its promotion and interpretation

THE KINGDOM:
INNER OR OUTER FIRST?
Albert Diephuis

SEEKING
THE SPIRITUAL LIFE
A Symposium

THE UNIFIED LIFE
Clarence Lathbury

THE WORD
IN RELIGIOUS EDUCATION
John W. Spiers

EXCERPTS FROM
MARTIN LAMM'S "SWEDENBORG"

TRENDS AND
DEVELOPMENTS

BOOK REVIEWS

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TO OUR READERS

EMANUEL SWEDENBORG (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Master which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to his followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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The
NEW CHRISTIANITY
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The Kingdom: Inner or Outer First?

ALBERT DIEPHUIS

IS the kingdom that Jesus came to proclaim an inner condition of man's soul or is it an outward institution? That is to say, is it a subjective or an objective reality? Studying the many sayings of Christ that bear on the question, one comes inevitably to the conclusion that He meant both. He holds it up as an outward institution by speaking of "inheriting the kingdom," "drinking in it," "seeking it," "being the least in it," being "fit" for it; but with equal definiteness He speaks of the kingdom of God "within you." Christians generally agree that there is no contradiction in these statements of Jesus. The subjective and the objective kingdom fit together as do the concave and the convex sides of a sphere—together they make the complete Christian life.

Yet there is involved in this general conception of the kingdom an issue of such supreme importance that the right or wrong answer is a matter of life and death for the Christian Church.

Ever since Protestantism came upon the scene the prevailing opinion has been that the inner kingdom must come into existence before the corresponding outer kingdom can be established among men in the life of society. The proffered technique has been this: Look into yourself; there find and acknowledge your unworthiness, your selfishness; empty it out and pray to the Lord that He will fill the vacancies with goodness and make you an inward image and likeness of Himself. Then this concave, inner state of mind, this kingdom "within you," will work itself out in the convex life, the world of human affairs; consequently the regeneration of individual men and women taken in toto will cause the kingdoms of this world to become the kingdoms of God and His Christ!

I submit that this is a true description of the accepted Christian procedure, advocated by all Protestant bodies.

It is my purpose to expose this stand as a dangerous fallacy; to mark it as the reversal of the true order of personal salvation; to convict it as the cause of the ever lessening power of the Gospel in nearly all civilized nations—especially in France, Italy, Mexico and Russia. It is the cause of the accusation one hears far and wide that the Church is fiddling with metaphysical abstractions while the world burns, fiddling with "healing" by verbal incantations, playing with strange apparitions, ectoplasm productions, deathbed visions or some one of the many forms of psychotherapy—escape-alleys, all of them, to avoid the real issues of the day.

Stated categorically and formulated in one sentence, the truth is this: *The outward kingdom is prior to the inner kingdom.* The kingdom within man is established in response to, and as a derivative result of, our united endeavor to bring about the objective kingdom as a social organism whose pattern is revealed in the social organization of heaven above. Our thought must be outward-bound, not inward-led; social, not personal; the only treasure of the spirit is the honest currency it can be given in the world.

It is confidently believed that a greater spiritual freedom is today the rich gift of God to man, but this freedom is mere empty self-congratulation unless we ask ourselves at once, "Freer as to what?" and that "what" must first be sought in the domain of social relationships—must be found in the experiences of our objective world.

The technique of seeking the kingdom first within, leads unerringly to the static, stagnant, ever-shrinking life of Oriental mysticism, while the outward call to a better world brings us into the ever expanding life of God. Christianity is philosophically and actually real. God stands revealed, indeed, in the divinely human Person of the ascended Jesus, but we are adjured never to forget that His presence with us is rooted in the Incarnation—that is, in the outward, objective fact of the Christ of history. Hence the supreme importance of the insistence

upon the historicity of Jesus. The whole Christian philosophy rests upon that; it gets from it its vivid, staunch reality, and so avoids the bogs of mysticism. Without God Incarnate, as an objective fact of history, there would be no true Christian religion.

And not only is the personal inner kingdom a derivative from the objective kingdom, but man is not aware of its existence. He never senses it; it is above the level of his immediate experience. We have nothing directly to do with it. It is uniquely God's business, not ours. He it is who does the building of our inner kingdom. "Except the Lord build the house, they labor in vain that build it" (Psalm cxxvii. 1). "Man as if from himself is to put away evils as sins in the external man; in this way and in no other the Lord is able to put away evils in the internal man and simultaneously in the external" (Swedenborg, *Divine Providence,* No. 100). "Of the interior state of his mind or of his internal man, man knows nothing whatever. Although there are infinite things there, not one of them comes to man's cognizance. . . . And just as man has no knowledge from sensation of the manner in which his mind or soul operates in all things of the body, conjointly and severally, so neither does he know in what manner the Lord operates in all things of his mind or soul, that is, in all things of his spirit. The operation is unceasing; in it man has no part" (*ibid.,* No. 120). We live in and work with our conscious-objective minds, while the Lord correspondingly works with our transconscious-subjective mind. No man can look into himself and observe his own sinful state. He can only repentantly recognize a specific sin or sins as they are done by him in the deed or so intended.

The True Social Philosophy

The objective kingdom of God is instituted in the heavens by Him. Praying that His kingdom may also be instituted here in this world as it is in heaven—our daily prayer—is tantamount to asking that heaven's social life, that is, its art of living together, may be accepted and practised by us on earth.

All true social life is revealed by God and guided to by Him; it is not fabricated by man. One of the great fallacies of our time is the assumption that society creates its own ideal. Our modern schools of sociology are starting from an utterly mistaken principle. They hold to the theory that society is a fact of natural order; that the cause or causes of its progress are inherent in society itself; that society is self-directing; that its institutions are born in its own womb; that morality, justice, righteousness, are conceived by social self-impregnation.

That the art of living together is revealed by God and not made by man, history gives us many illustrations. Instance the ancient nation of Israel. When the Hebrews left Egypt they did not begin their journey with a newly formulated set of social institutions of their own making. Nothing was evolved by them in the land of Goshen, nor yet by the mob that crossed the Red Sea. Their social ideals were given by God to the patriarchs little by little, and later to Moses in fuller elaboration. It was the revealed vision of the far-off goal, the Promised Land of Canaan, flowing with milk and honey, that lifted their dull eyes into the shimmering distance to their objective kingdom. As they obeyed their marching orders they were gradually shaped into the social order in which they were to settle in Canaan at some undetermined, future day. Balaam, the seer, standing on the mountain-top, saw that order as "a vision of the Almighty." "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." And as that objective vision of their Holy Land crept into their blood as well as into their ranks, it exercised a tremendous expulsive power upon them personally. It blasted their cowardice and their ignorance and their sins as obstacles in their way to the desired goal. Still a long way from their ultimate destination, the very attempts to attain it purified their inner lives as they tarried in the wilderness. The personal, inner state of the individual Hebrew became a living copy of the future society in the Promised Land, and the enslaved rabble of Goshen became an unconquerable nation on the march.

The parallel between that Jewish drama and the history of the Christian Church is irresistible.

As the Jewish race in its early beginnings only faintly saw the vision of the Promised Land, just so was the Christian's paradise first shrouded in parable, proverb and metaphorical story. The early Church saw the kingdom only in simple though true outline. It was a fellowship where the Eternal Father sits enthroned in the midst of His universal family, and showers the erstwhile unfortunates of this earth—the mourners, the downtrodden, the poor, the persecuted, the reviled yet merciful and pure-hearted—with the blessings of a more abundant life. In the light of this joyous vision, the first Christian brotherhoods were formed, whose members considered that, family-fashion, they had "all things in common" and therefore "sold their possessions and parted them to all men as every man had need"—a preparation for their Lord when He should come again with power and great glory to usher in His everlasting reign on earth! A childlike but an essentially true conception of the kingdom.

Heaven's Kingdom

And now the hope of the ages is to be fulfilled. The Lord has come again. Not as of old in the flesh of Jesus to the senses of men, but by opening the deeper and universal import of His historic life on earth as documented in His Word, the Sacred Scriptures. Christ the King lives in His kingdom! Therefore, the deeper meaning of the Word is accompanied by a fuller delineation of the kingdom as well as of the character of the King Himself. "Everything in the deeper sense of the Word concerns

the Lord and His kingdom" (Swedenborg, *Arcana Coelestia,* No. 1769). The descriptions of heaven in *Heaven and Hell* are the applied sociology of that spiritual sense. Naturally, the newly revealed social life in the heavenly kingdom is in essence the same as that given to the early Christian Church. There are the same basic features of a Divine Father in the midst of His happy children; the same twin commandments of love to God and neighbor; but now all this is extended, amplified, displayed in an immense, complex, yet harmonious, heavenly commonwealth. "I go to prepare a place for you," Jesus said. He kept His sacred word; the kingdom of heaven is an objective society.

And what is this objective spirit-world like? What is its social pattern? Briefly this:

Under the auspices of the Lord "the kingdom of God is a kingdom of uses." And these are cultural uses, because food, clothing and shelter are gratuitously provided by the Lord. Use requires labor and means that products are put out. The structural diversification in heaven is according to production. Those angels are welded in one union who are gifted with the same work-genius. This is the basis of heaven's social life. Each union or productive society has its own specific industry. Every angel in a society derives his particular personality from his work-identity. He lives joyously only in the midst of his fellow-workers, for there his intelligence finds outlet. Outside the sphere of his use or in any other work-group, he feels at a loss and grows dull and languid because his intelligence, being of no use in the strange, unfamiliar milieu, grows dark; there he is ignorant and awkward and has nothing to say (Swedenborg, *Heaven and Hell,* Nos. 35-6).

The organic welding of all the various functional groups or societies forms one immense, ever expanding, ever more differentiated yet ever more harmonious commonwealth, whose form and structure are reflected in the physiological constitution of our fleshly human body.

Further, all these functional societies and all their members "look to the public good as their end," to the "common good, from which each individual receives his own good" (*ibid.,* No. 217). That is to say: each for all and all for one, and the Lord above all. That is the motto supreme of the kingdom as it is instituted in the heavens.

Our Supreme Cause

We pray daily, "Thy kingdom come on earth as it is in heaven." Whatever people may conceive the heavenly kingdom to be, not many believe any longer that it will come to earth by the thundering fiat of God's almighty power. We know that He works otherwise. We know that His life flows into us and that we are called upon in the exercise of our free will to use that influx to the best of our ability.

But it is of great importance to observe that that life-giving stream is not a formless current like a river. It is charged with the articulation of the kingdom above; it is pregnant with the same order that prevails in the heavenly societies. This means that from all sides a Divine pressure is brought to bear, endeavoring to make our social and industrial life a transcript of heaven's constitution.

Influx is twofold. One inflow of life from God is mediate or indirect; the other is immediate or direct. "Mediate" and "immediate" — simple but significant words! After the publication of the book *True Christian Religion,* said Swedenborg, the Lord "will operate both mediately and immediately toward the establishment throughout the whole of Christendom of a new Church based upon this theology" (Letter to Dr. Beyer, 1771, R. L. Tafel, *Documents concerning Swedenborg,* No. 245).

The path of God's socially articulated life winds along two ways, one direct from God to man—revelatory; the other indirect—evolution-wise; the latter sweeping around to the bottom of human life, to the wealth-sphere, to the production-side and from there up; or, to use Swedenborg's familiar phrasing, proceeding "through lasts into intermediates."

This twofold influx is really a matter of common observation. We readily observe it, for instance, in the growth of vegetation. The sun's heat brings the green sprout out of the seed in the ground. That heat has first entered into the surrounding soil from where it is imparted through the seed into the sprout. This is the mediate influx. But just as soon as the tiny plant peeps above the surface, then the sun sends its rays immediately into it. The sprout sprang from the heart of the seed by the life-force pressing from below upward; but, once formed, it continues its growth by the sunlight as it descends directly from above.

The unborn babe receives its initial growth from God through nature mediately through the mother body, but once born the infant soon begins its independent life, self-fed.

The case is similar with the various, distinctly separated levels of society. From the lowest, that is, the economic level, which means from the manner in which man makes his physical living or from the mode of production, are evolved the civil, moral, educational, and artistic institutions of society; but once any one of these levels of human life has come into existence, then its life becomes its own and is developed independently of its source. The moral laws of the Decalogue sprang by the pressure of God's mediate influx from the civil, from civic practice in Hammurabi's time, in pre-mosaic days. But once that moral level was established, the strength and social efficacy of these ten great moral Words grew independently in the immediate spiritual Sunshine that shone directly on Mt. Sinai.

"From firsts through lasts into intermediates." The last or lowest plane of society being the production of wealth, what effects do we notice in that field now that

the streams of heavenly organized life from God—"from firsts"—operate upon it?

Technocrats or no technocrats, even a schoolboy knows that the productive machine is the outstanding feature of our present industrial life, which has come to us—it bears repetition—via the natural mind of man, through his technological sense, by the circuitous route, the mediate influx. Many of us have become so used to the mammoth machinery of production that its salient characteristics often remain unnoticed. But looking at this modern Frankenstein with fresh eyes, the thing that strikes us is the marvelous coordination and rhythmic balance of all its various parts, its smoothness, the harmony and symmetry of its operation, its integrated action. Every wheel and cog and nut and bolt and gear and piston has its appointed place and task, and each part cooperates with accurate precision with all the others, so creating its productive power. Every part finds its individual existence in the complex of the whole mechanism; outside of that, detached from it, it has no use, only a disuse as it cripples the whole plant. "Each for all and all for one."

The structure and constitution of the heavens above is, by the immediate route, shaping our mode of production in correspondence with itself. The lowest stratum of our social edifice is impressed by the kingdom of God—in its own realm it repeats in iron and steel the divine design.

The other outstanding feature of our mechanical mode of wealth production is its marvelous output. However great the exaggerations of Howard Scott may be, it is an established fact that our productive plants have very much multiplied the nation's output and this with ever smaller human effort. With leaps and bounds the tempo of machine-production is accelerating. As a result of the mechanical harnessing of the energy of coal, oil, water power and other inorganic resources, it is safe to say that Mr. Average American has multiplied the possible mass of the necessaries of life to such an extent that the demand of William Green, President of the American Federation of Labor, for a thirty-hour work-week law, may be out of date before it is written, unless the standard of living is quickly raised all around.

In providing us with the possibility of living in comfort and security, with ever fewer hours of labor, the machine teaches us that man is not forever to labor in the sweat of his brow; that the curse of Adam is being lifted; that man is not meant to work for and live by bread alone, or even mainly; that the animal side in us may be quieted, because satisfied; and that the real man in us, the truly human, the moral, cultural, religious man shall emerge freely. The import of the appearance of the machine upon the world scene is all too little understood. Up till the time of its appearance the great masses of mankind—of whom the history text-books seldom write—were forced to struggle constantly for a bare livelihood. Physical necessity was ever upon them; only the privileged were more or less free from economic insecurity and strain. *Potentially* at least that is changed since the introduction of the modern technique of machine production; potentially the machine provides almost a plethora for all. Up until now, engineers and economists were educated in the light of a scarcity economy, while technological progress has suddenly shoved the world into a surplus economy. The machine has cut the life of the race sharply in two. Before it came, scarcity made the acquisitive motive necessary, supreme; after its arrival, creating a potential mass affluence as it does, that infernal urge will soon cease to have any social sanction. So, here again! By the mediate route from the heavens above human life will be radically reshaped. That mediate urge presses us upward closer to the heavens where men, though ever industrious with cultural uses, have food, clothing and shelter gratuitously provided by the Lord.

Under the twofold pressure of God's inflowing life our society will be radically changed from a class-ridden, predatory, anarchistic, chaotic conglomeration of harassed toilers, to an organically diversified industrial commonwealth matching the heavens above in structure and form.

And the vision of this coming kingdom on earth has an expulsive power in the minds of men. It drives out whatever mental obstacles stand in the way of its attainment. And so while the faithful Christian is marching through the depressing wilderness of our present day, striving with all his might to make the kingdoms of this world the kingdom of God and of His Christ, the good Lord, unknown to man, Himself builds the kingdom of God within him.

Seeking the Spiritual Life

A Symposium

Few, if any, of us get from religion its full value. Every earnest Christian has ways by which he seeks the good of religion; to see what his neighbor does, also helps and heartens him. In the following symposium The New Christianity *presents statements from a number of men and women, giving ways in which they foster the personal religious life. Each writer has freely consulted his own experience; responding to the general topic, none has been set the particular one on which he writes. Among the measures toward spiritual living described, are measures active and meditative, formal and deep, more childlike and more mature or as William James used to say, "tough-minded." They range from such formal steps as Bible reading and fixed times and forms of prayer to scrutiny of motive and the mystical practice of the presence of God. One statement brings to mind the words, "As for the holy and the excellent in the earth, in them is my delight." Almost any of the statements could be likened to an utterance somewhere in the Psalms. Our fellow-wayfarers are no less candid than the Psalmist; "these things I remember, and pour out my soul within me."*

Venturing to Do

I WONDER whether spiritual strength is not a gift from the Lord that comes by indirection rather than through any direct effort to attain it. Physical strength is the result of physical exercise, and is a picture on the natural plane of the way spiritual strength comes, as a by-product of continuous and devoted work for the Lord. To say that inflowing strength from Him is in proportion to our outpouring efforts to work for Him is only another way of voicing that truth which underlies all spiritual attainment, "Influx is equal to efflux." The inflowing gifts all come from the Lord; the efflux is represented by our efforts to use for Him our present gifts from Him.

Our greatest need, therefore, is the courage to start working for the Lord with the determination to keep loyal to the work long after the first enthusiasm for it wanes. It is always easy to see one's own limitations and to realize how much more of strength and of ability is needed than we possess. Yet we know that it is only through endeavor that the needed strength will ever come. We shall never become good Sunday-School teachers if we wait until full teaching ability comes to us before we begin to teach. We shall never find the love for the Church deep in our hearts if we wait for this love to develop before we become active members in the Church. We shall never see the inner beauty of the Word except through active obedience to its outer teachings. It is when we are "in the way" that the spiritual miracles of life happen.

Mary Seward Coster.

A Morning Watch

For many years it has been my daily habit to keep what is often called the "morning watch." In answer to the question, "In what ways do you seek to strengthen your own religious life?" I would answer, "By means of prayer. reading the Word and meditation in the early morning hours." It is helpful to know that I am not alone in this, for others, like myself, yearning for a richer, fuller, spiritual life, are seeking light and guidance in the same way.

Upon waking, and before thoughts of plans and problems for the day have time to rush in with all their demands, the mind and heart are lifted up to receive an influx of life from the Lord, the Source of all life and power. We acknowledge we have no life of our own, that of ourselves we can do nothing, and pray that the Lord's life may flow in and possess us.

We ask for strength to put away all selfish thoughts and desires and not to want anything which is contrary to the Divine plan for us. We ask that we forget not the needs of those around us and be kept from being a hindrance to others in their spiritual growth. We pray for guidance in all we say and do: for faith to make us calm and unafraid.

While we read and while we pray we feel the Lord's presence with us and we know life to be good. The day is begun. Later, when tasks are heavy, burdens hard to bear; when we are tempted to worry and to doubt, and we feel ourselves slipping, how quickly our thoughts run back to that early morning experience—as an anchor to hold to; for that was *reality*.

When the day is over and night comes on, how natural to turn again to the Lord to seek help and comfort in His Word. We are conscious of sin, of work half done, and yet we take hope, for there is another day coming, another morning watch, and we know from experience that "the Lord is good to all and His tender mercies are over all His works."

Elizabeth K. Jacobson.

The Ministry of Music

Of the greatest spiritual help to me is the chanting of Bible words to the beautiful and inspiring music to which they are set in our Book of Worship. Singing them is both an esthetic pleasure and a spiritual protection.

It must be admitted that love for these chants and anthems is an acquired taste. To enjoy their full benefit one must learn how to sing them, and also grasp something of the spiritual meaning of the words. Yet neither task is really hard, and the Bible words, so set to music, when they are loved, understood and sung properly, have great power.

Words that enter the memory together with music are easily retained and readily recalled when their message is needed. My own memory was well stocked in childhood with this music, and whatever else my children may lack, I am acquainting them from earliest infancy with the church music I love best. Of course we supplement the chants with hymns and with Christmas and Easter carols.

The poetical and devotional selections from the Bible which constitute such an attractive feature of our liturgy were written originally to be sung to music as part of a service of divine worship. Their setting to beautiful and appropriate music in our Book of Worship helps us to realize this, as well as the further fact that as part of the Word of God they have infinite value and meaning, and are the means of conjoining us with heaven.

Cornelia Hinkley Hotson.

The Help Unsought

A real answer to your question is hard to be sure of and still harder to express. Many factors enter into my picture, but most of them as background. The thought of the other world grows gradually in beauty and vividness but does not often come down into the foreground of practical life. Daily prayer and Bible reading are real forces, but chiefly to help start the day with renewed confidence and courage, and close it, in spite of failures and discouragements, with a sense of resting in the everlasting arms.

Immediate help at moments of difficulty or temptation comes rather from the almost unsought-for return to mind of long familiar phrases of the Psalms or Gospels, and the hardly articulate prayer for help that sometimes comes swiftly to the rescue. It must be out of the background that such help comes, but I think the way is kept open for it chiefly by the effort to follow Brother Lawrence in "the practice of the presence of God." It has long seemed to me that if we could keep always in mind the thought of the Lord as our constant Friend and Companion and could consciously keep hold of His hand, we would by this means most easily hold open the channels of influx from on high, so that help will come whenever and however suddenly the need for it appears.

Richard B. Carter.

Meditation and Sacred Association

"I never attend church," replied my newly made acquaintance—a brilliant young actress and musician in her early twenties. "My parents spoiled that for me." It was a remark common enough today, but it left a chill. Youth, beauty, talent—and the tragic world ahead. She seemed a daring adventurer without captain or compass. Of such the world is full. But if a life of religion is to do good, why worry about such a child? She will have opportunities enough to do her full share of service. But is this service the "all" of a religious life? We know that it is not all. Something more is essential to feed the soul in adult years. The habit of joining in a service of worship and afterwards sitting quietly for a few moments listening to the strains of great music, may bring a benediction in softening life's conflicts. The lesson from the Word and the preacher's admonitions sink deeper. Unconsciously we seek those Divine harmonies which will strengthen our resolves. Later in the day at the Symphony the sonorous strains of Beethoven's *Eroica* give recurring value to the words of the morning. What wonderful God-given things there are to uphold and support the man or woman who is searching for spiritual help and succor! But the habit must be formed. When a life crisis comes we should be able to find our way by accustomed paths. Death brings the greatest test. Under such stress to what other help can we turn than the Lord's own words and the God ordained harmonies of music? Curiously the out-of-jointness of mankind is nowhere more exemplified than in the practice of Christian people in seeking comfort through the use of the commercial mourning place while the church door remains closed. He who then seeks solace should find in the great recesses of a noble church edifice, redolent with the tones of the organ and the warmth and color of the Lord's words as spoken by the preacher, the beginnings of a new grasp on life.

Robert Alfred Shaw.

"The Glorious Company of the Apostles"

Two factors in my spiritual life are vital and inseparable. I cannot think of one without the other.

Prayer has been from my childhood as natural and almost as regular as breathing. My life-blood, the spiritual substance that is renewed and purified by prayer, and that in turn makes praying possible, may be defined in a phrase from the *Te Deum*: "The glorious company of the Apostles."

My Apostles include not only the Twelve, but "other seventy" also; all those whom Jesus Christ has sent into my life to bear His Gospel to me. First among them stand my parents and the members of my family. Next come my friends here and in heaven, who strengthen me by their love, their wise counsel and the radiant example

of their consecrated lives. I cannot name them all; they are as many as the saints around the portals and in the stained glass of a cathedral.

These Apostles have sought me with never failing kindness, but another group I must seek for myself. They are at hand in every library and book-store. Among such Apostles I count Swedenborg, who gave me a sure faith in the life everlasting, and a reasonable approach to the study of the Bible. Around him stand George Herbert, Richard Crashaw, Robert Browning, Albert Schweitzer, Wilfred Grenfell, Harry Emerson Fosdick, Samuel McComb, Richard Cabot, Willard L. Sperry, L. P. Jacks, Maude Royden, Charles R. Brown, and many more.

My method of seeking this company of Apostles may be of interest. Beside my bed I keep two or three books. One is always the Bible, and the others are changed from time to time. For about half an hour before going to sleep I read, or if not in the mood for reading, I commit to memory a passage from the Prophets, Psalms, Gospels or Epistles, or an inspiring poem.

Thus I live with the Apostles, messengers of my Redeemer, who are always ready to lead me to Him.

CHARLOTTE ROPES.

"I HAVE CALLED YOU FRIENDS"

It appears to me as impossible to select for special emphasis some one element of spiritual strength as to say which is the most beautiful color in the rainbow. What seems to me the very spirit of our faith and one of the things I could hardly live without, is the feeling that the Lord intends us to know and understand. He wishes us to base our confidence in the ultimate good outcome of events, not on a blind forced faith (or attempted faith), but on a free faith which lives and grows, which may receive further truth from any good source, and which not merely permits but requires that we take an active part in the shaping of our own lives and our own individual beliefs. From this naturally follows the necessity for some sort of prayer and for reading both the Bible and the teachings of the Church, not only as food for thought and understanding, but for actual nearness to the Lord. Prayer and such reading are not two things, but two sides of the same thing. The more informal kinds of both appeal to me personally more than ritual or systematic reading, though that is partly a question of circumstances. No matter what the external pressure, one always has time for at least mental thanks, now and then; and a little "Testament and Psalms" tucked away in a coat pocket or in a corner of a desk is easily picked up for one verse or many, when opportunity offers. Besides these things, I am sure that none of us could do without the very real encouragement which comes from any genuine friendship, whether close or not; or from any kind of beauty, wherever found.

ELIZABETH C. BROWN.

THE ATTITUDE TO THE NEIGHBOR

There is perhaps no other one thing that so enlarges and strengthens my spiritual life as the necessity of using the Lord's laws of charity. This is especially true during those times of stress when there is conflict between my neighbor's principles, opinions and practices and my own. The dangers of suspicion, resentment, injured feelings and retaliation threaten to raise barriers between us in "self-defense." With a realistic view of the issue involved or the evil condemned, timid compromise or evasion is not possible. How can I love my neighbor and at the same time shun the evils that are hateful to me? How can I put the conflict where it belongs between good and evil, truth and falsity; rather than leave it between one person and another, each with confused motives and stubborn prejudices?

It has been truly said that the shortest, safest distance between any two people is through the Lord. Before I can approach my neighbor, I must go before the Lord in deep humility. I must search out in myself the very evils that I have found in my critical judgment of my fellow-being. They are doubtless in some other form or on a different plane, but they are there, and communicate with the same hells. Here, then, within myself is the rightful place of attack and conflict. If, with the help of the Lord, I can overcome those enemies of the household of my own spirit which are kin to my neighbor's enemies, the danger in our relationship is gone.

Now whatever happens, I am freed from what I most feared and condemned. By the mercy of the Lord my purpose has been cleansed of self-interest. I see more clearly the good uses that are my neighbor's and I hold to them confidently. Usually malice is disarmed and the way open to justice and peace. But even if this is not the case, I need have no anxious concern for the success of my views or the failure of my neighbor's. As long as there has been victory in repulsing evil and an increase of good uses, to the Lord alone belong the issues. He has mercifully set my feet in a large room.

CAROLYN A. BLACKMER.

REPETITION AND MEDITATION

I find more concrete help from repetition and meditation in the technical sense, as taught today by many religious groups, than from anything else. To make the great truths of the Bible or of Swedenborg's doctrines a part of my life, to change or cultivate a habit or an attitude of mind, I use these two ways.

It is claimed that repetition impresses the subconscious mind so that we instinctively act in harmony with the truth so impressed upon the mind; and that through meditation we are enabled to reach and tap the wisdom and power of the inner and higher or divine mind. There is not space here for a description of these techniques. But I use them regularly, and almost always find increased

poise, understanding of some problem, or inspiration. I have sometimes been amazed at the results in healing, in understanding, or in sympathy in place of discord, that have resulted from using them.

I wish we were doing something along these lines as an organization; indeed, I have suggested to some of the wise ones among us that to investigate and develop a New-Church technique might be a useful thing to do.

ANNA B. ALLEN.

THE CULTIVATION OF TRUST

As children we were taught to say after the Lord's prayer at night, "I will lay me down in peace and sleep, for thou Lord only makest me dwell in safety." Long ago I used to try in connection with this verse to put such perplexities and troubles as I had into the Lord's care, which I knew was a wiser and stronger care than mine, and to sleep in preparation for the next day. I was helped by the effort, and it became an established practice. I doubt if I have more than three times in my life been kept awake by worries. Trustful nights have also made trust more easy in waking hours. I should be most unwilling to drop the child's verse from my prayer at night.

WILLIAM L. WORCESTER.

HONESTY IN EVERYDAY LIFE

When still a child, I definitely chose a way of life, with honesty enshrined as my ideal. At ten, this meant truthfulness, making every effort to be straightforward and finally confessing each day's undiscovered naughtiness, small or large, before I could close my eyes in prayer or sleep. It was quite simple—a clear-cut, self-imposed procedure in harmony with my age.

The passing years brought about the realization that honesty is more complex and profound in its implications, and is in fact all-embracing. Permeating one's human relationships, shaping one's intellectual efforts and coloring one's reactions, it can become the directing undercurrent of one's mental existence. It includes a never ending search for freedom from prejudices, religious, racial, political and otherwise; a striving to understand one's fellow men; the endeavor to evaluate situations justly, regardless of popular clamor or mass opinion. In short, it should lead on toward achieving a fair and objective viewpoint which, however, is far removed from being that apathetic state of indifference which all the violent "pros" and "antis" would have us think it!

In friendship, honesty should be as a cornerstone, firm and dependable, characterized, not by that brutal quality of frankness which is far more often devastating than constructive, but by a courageous affection which accepts if need be even the sacrifice of loss—rather than keep comfortable silence, if, after due deliberation, speech seems the only fair choice! It is a risk, for one must always face the possibility that others may be less hardy, when put to the test of recognizing the goodwill prompting words difficult to utter, and more difficult to accept understandingly!

In these times, when so many are called upon to face great changes in their personal circumstances, honesty is a definite stabilizer! It promotes calm analysis, from which it may be but a step to that philosophical acquiescence born of a true sense of values.

Finally, being honest with oneself, as we all know, is hardest of all to learn. But who will deny the need to see ourselves as we really are? It calls for perseverance fortified by prayer, for no little sense of humor, and for resolute self-discipline. Like an unfailing compass, this ideal of honesty is a dependable guide through life's complex mazes, although we may at times lack the spiritual strength to follow where it points.

You ask what one has to contend with, in holding to such a chosen attitude of mind? I should say, with attacks from without rather than with misgivings within—and these according to one's immaturity! I recall with smiles the gift of an old lady brought up at a European court and wise in the ways of the world. Observing my youthful ardor for the cause of honesty, she presented me with a small book, called *An Epidemic of Truth*. It was a diverting story of an English garden party at which the entire company caught the germ of relentless, gratuitous truth-telling, with astounding results. The urge spread like a disease, creating havoc throughout the hitherto serene and well-mannered village! Now, that old lady had the affectionate courage she thought the situation required; fortunately, I had the sense of humor and understanding to profit by her hint! Somewhere, a gifted line suggests a test on the need of speaking out: "Is it kind, is it wise, is it necessary?"

Try as one may to apply this over the years, one meets occasional misinterpretation of motive, wilful misunderstanding, and criticism, even ridicule, and learns how vigilantly and steadfastly one must hold the steeringwheel to a chosen course!

In this, as in all things, Time begets experience.

LOUISE DE WETTER.

DAILY BREAD

No person who is trying to live a Christian life can rely, I think, solely on one or two items of behavior or thought to maintain himself in a right attitude. A person should use all the methods and means in his power if he is to develop broadly and properly. For myself I read the Word and the teachings of the Church daily, pray daily, attend church services regularly, and try to live a life of charity to the best of my ability. If I omit or neglect any of these I become uneasy and dissatisfied with myself until the omission is cured. I also read collateral books and articles. If I am worried or disturbed in my thoughts about the way my personal affairs are going, I read or

repeat to myself some of the Psalms, such as the 1st, 19th and 23rd, and passages of Scriptures such as the Beatitudes and the first part of John, and I find that these are very comforting.

EDWARD H. NUTTER.

LEARNING HIS WILL THROUGH TEACHING

My religious life has been strengthened especially by the preparation of lessons for my Sunday-School class and the teaching of these lessons. It would be impossible, I think, to try for so many years to give the class something to live by and not find a very much quickened perception of my own need for just such help. Perhaps I had a realization that the waters of the sanctuary were up to my ankles, but never before the class teaching had I known that the waters would be a river I could not pass over, waters to swim in.

Like the seventy sent out on the Lord's mission who returned to Him with joy, I have returned again and again with joy to the Word and to the teachings of the Church that I might give to others, only to find that what I would give I have received.

EMMA WORCESTER SARGENT.

THE ASSURANCE OF IMMORTALITY

The knowledge which most strengthens my religious life is the realization that this brief physical existence, filled with afflictions and disappointments and with seemingly vain efforts, is only a beginning, a school of experience for the whole unfolding of our souls. The next world will be the scene of this fulfillment.

This is true, of course, of each and every human being on the earth. There could be no heaven for ourselves except the same is to be the destiny of all others. Held true of others as well as of oneself, this knowledge is still more strengthening.

To this truth I turn often and joyously for comfort in the face of suffering and sorrow, of blindness and indifference, for strength in view of the cruelty and inhumanity of men toward their brothers in this beautiful world. We are placed here to grow in grace, to learn to love and reverence the Creator and all His works, and to exercise lovingkindness and goodwill toward one another.

Without this truth there would be no object in life, and life would be meaningless. With this truth we go on bravely, praying daily, "Thy kingdom come on earth as it is in heaven."

M. G. BUDLONG.

LIVING IN THE DIVINE PRESENCE

To feel the immediate presence of God, as an attitude of mind—this is, I think, one way to find the spiritual life. It is "the practice of the presence of God" of the good Brother Lawrence.

We may tell ourselves what we tell the children: "Yes, God is in your house all the time, and in your room, and at the end of the long dark passage." "But if anything should happen?" "Nothing ever happens to any man anywhere in the world at any time, that God does not know all about it, and is not right there, caring for him and ready to comfort him. For He is 'Immanuel, God with us.'"

And we may even add for ourselves the words of the Psalmist: "If I make my bed in hell, behold, Thou art there."

ALICE THATCHER POST.

PRAYER

Prayer, I find, is indispensable to the spiritual life. Prayer is a way of learning and a way of receiving from the Lord the strength to follow learning with living. Learning what? Essentially where and how to serve the neighbor this day, where and how to subdue self-will and the vanity of self-centered thought.

Prayer to be of value is to be related to life and to the Word.

The first thing to remember is that the Lord Jesus Christ is the one God, that prayer is from Him and to Him, who has lived and lives for others. Then "use not vain repetitions," "as ye stand forgive" and "as ye would that men should do to you do ye even so to them." Prayer is entering His domain, and He invites above all, our life.

Secondly, let the Lord's Word guide prayer. Sometimes let us pray in terms of the Word, as in the Lord's Prayer or in a Psalm spiritually understood, but always with the central aim of the Word: "seek ye first the kingdom of God and His righteousness."

Thirdly, remember the neighbor in prayer. Pray with others in mind, pray for others, yet—and this is essential—"not as I will but as Thou wilt." Prayer for others is to seek in all sincerity the Lord's will, His plan, His way, His victory.

Pray humbly, desiring goodness and truth to obtain and for the sake of the Lord and the neighbor, then rise and walk.

ANDRE DIACONOFF.

The Unified Life

Clarence Lathbury

THE diffused mind is in a most uncomfortable situation, but diffused emotions, good and evil, battling either for good or for evil, are still more critical, as much more so as the heart is more vital than the mind. If in the home a master is needed to keep the household orderly and sweet, in the heart a master feeling is necessary, a ruling love articulating the supremacy of the good. Until this is reached, life must be a very trying and unsatisfactory affair. It makes the greatest difference to our peace and joy what motives sit at the center of our energy, "whether the good becomes central or remains peripheral," as the psychologist says. Becoming one thing or the other is imperative if we are to have success anywhere. To the main intention everything always bends. This dominant purpose is our ruling love, that to which other loves instinctively bend whether that love be virtuous or base.

On a journey we eat and drink and sleep and play, occasionally making a slight detour from the main road, perhaps visiting some locality of interest, yet all the while reminding ourselves of our destination and making everything subordinate to that. So our pilgrimage through the struggles and diversions of this present to the life beyond must be subject to this "end in view," if it is to be a truly Christian pilgrimage, and if it is to have any shaping motive.

Let us think a moment longer about this ruling interest in our lives. Do we know what our own swaying affection is? What is it doing for us, whither is it leading us? One thing it inevitably does: it poises and pushes the life towards a goal, whether that goal be good or evil.

In writing a book it is the preponderating idea in the author's mind that binds all the paragraphs and chapters into an effective whole, strings them all upon one thread clasping them into an intelligent unity. This is true in our investigation of any subject. The natural and spiritual universe became clear to me for the first time when I accepted the fact of evolution. I then saw the entire creation as a single unit, having infinite variety of detail, and bound together by one thread of influence. Like a tree where each diverse branch, twig, leaf, blossom and fruit are members of a beautiful oneness. Not that I understood much about the universe with its boundless power and destinies and in its infinite particulars—that will be a study unexhausted through the countless eons to come—it is too vast and too various for any mind, angelic or earthly, to compass. But evolution gave me a clear outline, strung the myriad objects of earth on this shining thread, each in its proper place, like golden beads upon a silver cord. Everything, from the dandelion on the lawn to the constellation in the sky, I saw as an orderly part of this wondrous oneness, and could then determine where to place everything.

It was this unity of things that made clear to me also the philosophy of our Church. Not that I comprehended it entirely. It would be of meager worth if I could, if anybody could. For it will be the study, I believe, of man in all the futures to come, and never be exhausted. I recall how the greatest teacher our Church has had, my teacher in the seminary at Cambridge, was not afraid to admit, at almost every session of the class, that he "did not know." "I will think about it and reply tomorrow," he used to say. This frankness and humility was his strength.

I made up my mind at the outset of my investigations of our philosophy that I would first of all try to get its outline, its framework or architecture; to discover the main stream and tributaries of this majestic river of revelation. And it was as if I had ascended from a wilderness of mental perplexity, where I had been wandering, confused and weary with research, to a hilltop, and gazing down upon the landscape, got a bird's-eye view, beholding mapped in clear outline that which had been a network of brush and forest. Then, when I came down again into the landscape, I knew where I was, and my perplexity vanished. I caught the main features of our teachings, and the whole scheme became clear. I had now only to study the particulars, in their places, as I had strength and time, and as I shall do for the rest of my life here and in eternity.

So it is with a great moral purpose which brings every thought and action into an effective oneness with that purpose and makes life the realization of that purpose. John Ruskin tells us that Titian in his great picture, the *Assumption,* did not paint the Madonna to make people *believe* in her, but rather to display his love of rich masses of color. That, Ruskin says, is the weakness of the painting, undeniably great as was the painter. Titian's objective was wrong, and as everything naturally centers about the objective, people feel it when they look at the picture, though they may not be able to define their feelings. Titian made a beautiful, but not as powerful a picture as he might, had his objective been different. Ruskin also remarks that Tintoretto's *Paradise* is a noble painting because Tintoretto believed in Paradise, but his weakness was that he did not paint it to make anybody else believe in Paradise; his objective being to form a beautiful termination to the Hall of the Great Council. And he adds that "other painters, not so nobly gifted as Tintoretto, have made more effective pictures because they have put into them a dominating and unifying moral purpose."

We all know how men and women, holding what seems to us inferior faiths, immersed in confusing and antiquated doctrines, because of their personal worth and their earnest unity of objective, have built up great sects or orders.

They have done better work and received larger fruits of their labors than others with model creeds. And it explains why certain religious teachers, with a medieval theology, in almost utter ignorance of the laws of physical and spiritual science, have had such success in turning people to a virtuous life. Their purpose has been noble though their doctrine was weak, and they drove that purpose with almost superhuman energy and constancy.

This strongest force in any life comes when the entire heart, mind and body works as a unit in some high ideal urging it home, as the powder hurls the ball to the mark. We are told that man is truly man by virtue of his ruling love. He is fundamentally what he most strongly intends. All his words and works center about this objective and are forced onward by his dominating resolve. Our lives should be centered to noble ends, everything in and about us subservient to a leading good, a pure and preeminent aim, like the ladder of angels in Jacob's dream, whose foot, while resting upon earth, touched heaven. Let us refuse to dissipate our energies by divided interests. It is better to do a few worthy things and do them well, and it is almost certain, if we care enough for a result, we will attain it. The sole condition is that we must predominantly wish these things, and not at the same time wish several other incompatible things almost as strongly. If we do, our interests will be so widened that our energies will be dissipated. To spread over too large a surface is, with the most of us, to spread thin.

Mere external proprieties snap like cobwebs before a great moral determination, the new ardor in the breast consuming in its glow all lower leanings, and making them willing subjects.

The Resurrection and the Life

I am the Resurrection and the Life. JOHN XI:25

So if any one is in Christ, he is a new creature: the old state of things has passed away; a new has come. 2 CORINTHIANS V. 17. (Weymouth's Translation)

✠

Regeneration is man's first resurrection. Dying then as to the old nature, he rises again as to the new. By regeneration, a man from being dead becomes alive. Swedenborg, ARCANA COELESTIA, No. 2916.

The Lord rises with every one who is undergoing regeneration. No. 2916.

The Lord rises again in the minds of the regenerating every day and even every moment. No. 2405.

✠

Our Heavenly Father, whose almighty love did lift the Christ from the grave to become in His Risen Presence our uplifting, too:

We live in wonder of the great morning which is to dawn upon us. Yet it awaits us, one and all. More urgent is it that we shall rise into life with Thee in the intervening days. For this we must actively seek to do. In regeneration at Thy hands may we rise now into the life eternal. We dare to ask even more! Do Thou rise in us! What wonder that shall be—the perpetual rising of the Master on the minds and hearts of men, day by day, moment by moment!

May this Easter-tide enliven all our earth. Amen.

The Word in Religious Education

John W. Spiers

THE purpose of this study is to encourage a partially new point of view as an aid in perfecting the teaching materials in our church schools. The writer has long felt and sought to supply a serious lack in our curriculum. Our subject, therefore, is not just the *Bible* in religious education, but the broader one of the *Word* in religious education. We are here using "the Word" in an inclusive sense presently to be defined.

The Present Practice

Today the creation of adequate teaching and preaching materials for any church is a complex, albeit an intensely interesting, problem. Not only does it demand the finest biblical and theological scholarship, but also the services of trained educators, historians, sociologists, naturalists, artists, writers and book-makers. This is because *all life has relation to religion!* The New Church does not as yet possess the talent required. Fortunately, however, one does not have to build his own automobile in order to ride in one. We can appropriate and adapt to our own uses the best that is available.

In the educational process the growing child (or adult) with his changing needs is at the center of interest. The Bible, however, being the chief means employed in his religious nurture, is quite universally central and dominant among all the rich and varied materials—quasi-biblical and extra-biblical—used in making the curriculum. Moreover, the best practice demands that nearly 100 per cent of all the materials used shall be biblical in its connections, continually returning to the Bible for confirmation and for reinforcement. This practice reminds us of that other saying in our teachings: "The doctrine of the church is to be drawn from the sense of the letter of the Word, and is to be confirmed thereby." This is the intuitive feeling among leading workers in the field of religious education.

Historical Background

How did this present position and practice develop? The Bible was not always thus dominant. The Catholic Church took the Bible from the people. Luther gave it back in theory, but only indirectly in fact. For the catechism, doctrine "drawn from" the Bible was for a long time superior to the Bible itself as a basis for scriptural study. More than a century ago, however, a freer atmosphere dawned over the world. More people became able to think for themselves, independently of the doctrinal formulations of the past. The Sunday School, with the development of the public schools, became definitely a school of religion; and following the practice in the public schools, the text of the Bible was put directly into the hands of the pupils to study at first hand, independently of the old formal questions and answers of the catechism.

The first result of this direct study of the Scriptures, however, was not that graded, progressive and scientific study which is accredited today. The memory method of catechism days was carried over to the Bible. Memorizing became a craze so that many could recite the Bible from cover to cover, regardless of whether or not they understood the values in what they were saying. Indeed, educational values, as we know them today, were entirely overlooked; so much so that there was no instruction in the classes, but simply listening to the pupils "recite" their verses.

After this "Memorizing Era" came the "Question Book Period." The Bible was broken up into thousands of questions and answers dealing directly with the Bible text, and no longer with doctrinal questions as did the catechism. Thus still further was the emphasis shifted from the study of doctrine to the study of the Bible at first hand.

As yet, however, the value of the "problem-attitude"—when both question and answer are partly the older pupil's own discovery and formulation, and so more surely within the range of his own experience and understanding—had not been seen. And the "memory" was still narrowly interpreted to include little more than the verbal memory; formal questions and answers were everywhere hurled at the learner.

Nevertheless, from the first, the need of some adaptations to the different ages and abilities was felt by a few. Even catechisms had been prepared "for the young," and some question books contained three grades of questions on each uniform lesson. But the prevalent "bibliolatry" prevented the grading of the Bible itself, and the value of extra-biblical materials in this adaptation, especially illustrative incidents from the pupils' own daily experience, seems hardly to have been guessed. (It is likely that the exceptional teacher, loving children and familiar with their ways, did accomplish some effective linking of the Word with life even so.) When the *Uniform Lesson System* developed from the old question books, therefore, the only grading it used was the simplification of the uniform lesson itself, with the addition of some historical, geographical, pictorial and linguistic helps. At first this was an interdenominational effort, but soon denominational interests asserted themselves, with the resulting confusion of the "Babel Period," as it is now called; each denomination added doctrinal materials to its own texts. The idea of study cycles, covering the Scriptures in a five-year cycle, had also been adopted. This lesson plan had the advantage of being at least a system.

But from the first it had to meet criticism, especially from those Sunday-school leaders who were active at the same time in the grading and enrichment of the public school curriculum. It was inevitable that they should make comparisons and correlations between their special fields and methods in their public school and church school work, with some quite revolutionary results. Chief among these were the grading of the materials of the Bible itself for the first time (using the Bible more as a source-book than a text-book), and the increasing use of a large variety of extra-biblical materials (together with teaching suggestions and other helps). Let us consider the governing principles behind these two practices, both appreciatively and critically.

Transferring the Word

Spiritual truth, being from the Divine, is universally and eternally the same. Men's habits of thought, speech and life, however, because these are growing "receptive forms," are always changing. For example, hundreds of years before the Lord said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven," Mencius in China said, "The truly great man is he who does not lose the childlike heart." Here the same truth is expressed by only a slight variation in form. But whether the variation is great or little, it is demanded by the need of adapting eternal principles to the changing language and states of men. It is so that the Word is "transferred" from one generation to another.

In the first chapter of John's Gospel we have an example that is particularly pertinent. How would a teacher of an adult class get that difficult preface across? Scholars tell us that John is here attempting to explain the Lord Jesus, probably in the first instance to the citizens of Ephesus, in the terms of a philosophy current from the Euphrates to the Tiber. Just as Paul on Mars Hill used the old Greek poets to interpret Jesus to his audience, so John is using the familiar doctrine of the "Logos" (Greek for "Word"). The philosophers of that day thought of God as far above human life ("the unknown God"), like the sun in the heavens; and yet as able to express, or communicate, or *speak* Himself forth in ways or *words* intelligible to His creatures, like the sunshine by means of which the sun influences the earth. This medium or nexus between God and man they called the "Word." "In the beginning was the Word; and the Word was with God; and the Word was God." We might paraphrase this, in order to transfer the thought to the average man, as follows: "In the beginning was the sunshine; and the sunshine was with the sun; and the sunshine was the sun." And if we wished to explain this truth to some one familiar with Swedenborg's teaching about the Sun in heaven, we might enlarge this a bit—"In the beginning was the Sunshine (spiritual light and heat); and the Sunshine was with the Sun (the universal Sun of heaven, which is the Lord); and the Sunshine was the Sun (that is, the Lord and influx from Him are the same)." This, very sketchily, gives us several "transfers" of the Word within one brief paragraph, by using extra-biblical materials, historical and philosophical and scientific. It was thus that John explained "the Word made flesh" to his generation. It is thus that we must convey spiritual truth to our generation, adapting it to each age.

The Universal Word

We shall need that inclusive view of divine revelation found among leaders in religious education. John says of the "Word" that it "lighteth every man coming into the world." This is what many are saying today. And yet this principle of the universal Word is not new. Justin Martyr (150 A.D.) said:

> Christ is the Word, of whom every race of men were partakers; and those who lived in accordance with this Word were Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them.

Swedenborg tells us in *The Divine Providence* that enough of the Word is found in every religion on the earth to effect that conjunction between God and man necessary for the salvation (religious education) of the Gentiles. This "new" insight is coming to the front just now in the missionary field, as we see in the work of such men as Stanley Jones. In the field of curriculum building for the churches it leads to the inclusion of poetry and science and art and literature not only for their "transfer value" but for their own spiritual beauty and fitness as illustrations and expressions of great spiritual principles, even if already long familiar from the written Word itself. As we have said, nevertheless the feeling is that confirmation from the Sacred Scriptures should always be made.

The Word in the Bible

Intelligent New Churchmen will of course be deeply appreciative of these values in extra-biblical materials. They will also be critical. Materials and methods in religious education, naturally and rightly, must be shaped and evaluated from the point of view of the Church served. We in the New Church have a special teaching about the unique place in spiritual nurture of the written Word of God. By the "Word" in the Bible we understand those literary compositions which are organic (being divinely organized "recipient forms" like a seed, or a flower, or the human form) and which we differentiate from the books in the Bible which are merely mechanically constructed like other books (or like everything that man himself makes). These truly "Sacred" Scriptures are a specialized form for receiving and transferring to men's darkened minds the life and illumination of the universal Word; somewhat as the radio and the electric motor receive and transfer various forms of energy, except that these also are not organic but mechanical.

The written Word corresponds with unique fulness and potency to the light and heat of heaven, being "a basis, containant, and support" for these educative spiritual forces unequalled by any other upon this planet. Even when not understood by little children, they affect them when read to them, by reflex influence from "their angels who do always behold the face of the Father." Hence, quite properly, the New Church places a stress upon biblical materials, and exercises a care in grading them, in keeping with this view.

For example, in keeping with the best practice outside of the New Church, we prefer not to disturb the order of the words more than translation (and retelling) requires. But we are free to select materials out of the Bible suitable to each age in the Sunday school. The principles upon which this selection or grading is to be made need not be recapitulated here. Dr. George Herbert Betts in chapter xvi of *The Curriculum of Religious Education,* presents one of these on which we should like to lay stress.

> *The subject matter of the curriculum must be suited to the accomplishment of its aims.* . . . It will do no good to set forth the aim for a given lesson as "the teaching of faith in God," and then for materials give to young children [not yet able to understand the principle of progressive revelation] the story of Abraham about to sacrifice Isaac at God's command. The natural and inevitable horror at a father ready to plunge a knife into the heart of his son renders any thought of the faith back of the deed impossible, and defeats the aim proposed (p. 324).

Interaction of Word and Mind

"The Word in Religious Education" means the function of the Word in the spiritual opening and development of the mind. The Word of God essentially regarded is spiritual life and illumination ("In him was life; and the life was the light of men"), the Source of all spiritual experience on every plane. And progressive spiritual experience is what each human mind is constituted to enjoy at every stage of its nurture from childhood to old age. Word and mind, like God and man, properly belong to each other, therefore, and under proper conditions—one of which is the presence of adequate transfer materials—will interact with the resulting inspiration, illumination and transformation of the mind and life. It is recognized, of course, that the human mind is itself of such a nature as to take care of this interaction through adaptation in large part by itself, or automatically. Thus there is no interaction of mind and materials when these are beyond the grasp of the pupils. This is a protective device of the mind itself. Only such thought and feeling content reaches them as meets their present development or needs, or blends with their experience to date; which explains why so much of our present preaching and teaching material fails to transfer at all. Indeed, so obvious is this that the effort to center all instruction in experience has given rise to the so-called "life-centered" curriculum.

Comparisons of the unfamiliar with the familiar, as we know, promote clearness of transfer. In the Lord's audiences there were housewives, merchants and fishermen. Hence the following:

> The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
>
> Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls. . . .
>
> Again, the kingdom of heaven is like unto a net that was cast into the sea. . . .

Word and mind interacted effectively because of the presence of adequate transfer materials for apperception.

Mr. Dale Carnegie tells the following half-amusing story:

> Some missionaries were translating the Bible into the dialect of a tribe living near equatorial Africa. They progressed to the verse: "Though your sins be as scarlet, they shall be white as snow." How were they to translate that? Literally? Meaningless. Absurd. The natives had never scooped off the sidewalk on a February morning. They did not even have a word for snow. They could not have told the difference between snow and coal tar; but they had climbed cocoanut trees many times and shaken down a few nuts for lunch; so the missionaries likened the unknown to the known, and changed the verse to read: "Though your sins be as scarlet, they shall be as white as the meat of a cocoanut." Under the circumstances, it would be hard to improve on that, wouldn't it?

When David wrote "The Lord is my shepherd" he was making a great truth intelligible to his largely shepherd audience; but for many children living in cities we need pictures or visits to the farm to make this clearly intelligible. The little pamphlet entitled "The Song of our Syrian Guest," published by the Pilgrim Press, gives a conversation with Faduel Moghabghab on the twenty-third Psalm which makes it live vividly again even in the mind which has said it a thousand times. Word and mind interact with new force and inspiration because of the fresh and clear transfer materials.

"The light shineth in darkness, and the darkness comprehended it not," said John. Yea, this natural mind of ours, which like the letter of Scripture itself is the "basis, containant, and support" of those higher receptive capacities called "celestial" and "spiritual," because of its disorder is now in great "darkness." To enlighten it the Scriptures, as an ultimate Form which has order, have been especially provided. Like true seed this inspired ideology may be planted within the disordered mind and transform it (the conditions being correct) as seed transforms a dunghill into a flower garden! "Behold, a Sower went forth to sow!" "So shall my Word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish the thing whereunto I sent it!"

The Function of the Memory

Whatever enters into man's experience, both outward and inward, is lodged in his memory, which is also both exterior and interior. Moreover, nothing, not even the least feeling and thought, or sense impression, is lost. Memory is absolutely perfect; although recollection, the power of recall, is not under man's full control. *Recollection is under the perfect control of God's providence.* Let me quote here a suggestive paragraph from a sermon by Dr. Joseph Fort Newton on the text, "The Holy Spirit will recall to your remembrance whatsoever I have said unto you":

> Again and again old Bible words, as familiar as the alphabet, have returned to mind in an hour of crisis clothed in new meaning, like a fresh inspiration from heaven. The memory of Bible texts learned when he was a lad changed John Newton from a slave-driver to a hymn-writer. Faust was saved in an hour of passion by the sound of sweet-toned Easter bells. No one can forget the scene in *Jane Eyre* when Rochester is pleading with her to go away with him to the south of France. They loved each other, and to Jane, who had all her life dreamed of such a love, the appeal was almost irresistible. Only the memory of what she had been taught as a little girl saved her in that hour. She said at last: "Laws and principles are not for the time when there are no temptations; they are for such moments as this, when body and soul rise in mutiny against their rigor. Stringent are they; inviolate they shall be. If at my individual convenience I might break them, what would be their worth? They have a worth—so I have always believed; and if I cannot believe it now, it is because I am insane; with my veins running fire, and my heart beating faster than I can count its throbs. Here I plant my foot."

Here is more admirable extra-biblical material for transferring our teaching of "remains," temptations and the "spiritual marriage" of will and understanding, as well as of the use of memory in religious education.

The memory, as even this brief discussion indicates, is today a very inclusive term. Attitudes, appreciations, habits, skills, emotions, intuitions—there is nothing which does not lodge itself in the memory and which cannot be recalled for use from that treasure-house by "the Holy Spirit" (the living Word). This inclusive view helps us to avoid the abuse of the verbal memory already spoken of, and to seek the cultivation of attitudes and states of feeling, as well as of clearly defined principles of Christian living. The Word of God includes and utilizes all these sacred contents of the human soul. And the Holy Spirit calls these "laborers in the vineyard" of man's spiritual life at the different "hours" of his "day" of regeneration, as he has need of them.

Conclusion

The great weakness in our present curriculum is the lack of vivid, interesting and pertinent extra-biblical materials by means of which to illustrate, develop and transfer to thought and life the contents of the Word of God. The Word is not properly lodged in the memory until it is lodged in this form of connection with the daily life.

To aid us in this task of enriching our preaching and teaching materials we need a keener appreciation of what is meant by "the universal Word."

Sometimes dimly, sometimes brightly, burns this "light which lighteneth every man coming into the world"—this spirit and life which is the living Word of God. Often this light from heaven's universal Sun illumines and warms one quite apart from the Bible and its influence, so far as one's consciousness can indicate. Some conversation on nature's glory with a kindred spirit may lift the veil and reveal the spiritual ray. A lovely piece of music, a beautiful deed, a friendly word, a good book, a worthy motion-picture may likewise turn water into wine. It is quite possible, nay, very likely for a Christian, that somewhere within his memory these daily influences are correlated with stores of impressions gathered in bygone years from the Word within the Bible. Certain it is, as I often have occasion to notice, that the reading and study of the Sacred Scriptures does bring the greatest renewals of the spirit. To see the clouds of the letter roll back and reveal the glory of the spiritual ray; to feel the quickening power or inspiration of its supernal heat—this is one of the most common and joyous experiences of my life. It is often a daily, but at least a weekly occurrence. And to me it is, each time, a fresh Second Coming of the Lord!

Moreover, as experience also teaches, other forms of the same quickening Word are not always adequate in releasing within me these "fountains of living waters." When some Philistines have stopped the wells digged in bygone days, then only patient and reverent "digging" within the written Word, after any needed repentance, *using every transfer aid available,* has "unstopped" them again. And as one reads the best thought on the Bible in religious education it appears that this experience is a common one with all devout Christians of whatever denomination. Efforts to get away from biblical materials sometimes go too far: then there is always a reaction sooner or later. Some inspiration dies; some light flickers out; a need is felt; a hunger and thirst for the bread and the water of life. Discussions in recent years by leaders in religious education concerning the need and danger of extra-biblical materials have raised this point again and again.

Let spiritual principles, drawn from and confirmed by the Word in the Bible, govern our teaching and preaching. But let us also search the world over for every illustration of that teaching which the universal Word has created.

Pages from Dr. Lamm's Swedenborg

Translated by William F. Wunsch

New-Churchmen, at least in this country, are little aware of the number of books on Swedenborg which have appeared in different countries of Europe. Many of these books are highly unfavorable to Swedenborg, as allusions to them in the following pages from Dr. Martin Lamm's Swedenborg *indicate. On the other hand, Dr. Lamm's work of nearly four hundred pages is distinctly sympathetic. Like other works by him, this study of Swedenborg's "development into a Seer and Mystic" is filled with acute analysis, rich documentary reference and unusual learning. It is the first study of Swedenborg's intellectual and religious development in the context of his world of thought and religious trend. It is the work which above all others the general scholar even in this country will consult. Whether or not they will find everything to their liking, New Churchmen will want to be informed in the positions and conclusions of Dr. Lamm. The work is to be had in the original Swedish, 1915, and in an excellent German translation, 1922, and will soon be available in French.*

Dr. Martin Lamm is a distinguished authority in Sweden on the history of literature. He taught for some time at the University of Upsala, and is now Professor at the University of Stockholm. He is author of The Romanticism of the Era of Enlightenment *(2 vols., 1918-1920),* The Drama of Strindberg *(2 vols., 1924-1926), and other works. He is one of the eighteen members of the Swedish Academy.*

With Dr. Lamm's kind permission we reproduce in English some pages from the book Swedenborg, *translating from the German edition. The excerpts come, the first long one out of the heart of the book (pp. 121-129); a brief one from earlier in the book (p. 65); and the third from its concluding pages.*

I

THE synopsis, all too brief, unfortunately, which I have made of the contents of the *Economy** and of the other works which appeared at the same time, will have made clear to the reader that we have Swedenborg's theological system *in nuce* in these works. In these treatises, scientific by intention and filled principally with detailed psychological researches, Swedenborg developed not only his philosophical ideas, but a well-rounded theological view, too, which lacks only the assurance of inspiration to turn it into a religious proclamation. It is clear that in view of these works one can no longer maintain with most biographers of Swedenborg the theory of a sudden about-face in 1745, when he turned, it is assumed, from a materialistically colored scientific outlook to theosophy.

This assumption, which rested on falsely generalized utterances of Swedenborg's own, and which should have been refuted on the discovery of the *Journal* for the years 1743-1744, has persisted, oddly enough, much longer outside the Swedenborg circle than in it. Recent Swedenborgians have realized that to reconcile the fresh results of investigation with Swedenborg's religious vocation, they must assume a gradual and progressive opening of spiritual sight in Swedenborg—a theory which is to be found as early as Tafel and which has been followed up more fully by Stroh. But for the most part non-Swedenborgian inquirers have persisted one-sidedly in regarding Swedenborg's theological system as a product of his period of visions. This apprehension may proceed at times from the effort to explain the whole of Swedenborg's view by his alleged psychic disturbances—a supposition as unsatisfactory on historical and psychological grounds as the other, nevertheless numbering noted scientists among its defenders. But even when that bias is not present, students have let themselves be guided, consciously or unconsciously, by their unwillingness to think that Swedenborg could have been steeped in mystical and theosophical ideas at the very time when he was making his greatest physiological discoveries, for today we do not regard such ideas as congruous with exact scientific inquiry. I have already pointed out how completely this idea shuts its eyes to the actual outlook of science and especially of medicine in Swedenborg's day.

Altogether the world-view of the *Economy* has not begun to receive its legitimate place in Swedenborgian research. In many biographies, even in circumstantial ones, that work is passed by entirely or presented in combination with the *Principia,* as, for example, by Schlieper in his treatise, otherwise very unsatisfactory, too, on Swedenborg's natural philosophy. In contrast, the Swedenborgians—like Tafel, Wilkinson and Stroh—have rightly pointed out that in certain respects Swedenborg anticipated his theological system in that work; but for natural reasons they limited themselves to scattered references.

In spite of all the investigation devoted to Swedenborg, therefore, students have not reached the conclusion which emerges from all the facts—that in its basic outlines Swedenborg's system of thought lay ready not only before his period of "vision," but before the religious crisis of which the *Journal of Dreams* informs us, and that it found poetic expression in his work *De Cultu et Amore Dei.* This holds good of the theological propositions as well as of

Oeconomia Regni Animalis, 1741.

those in natural philosophy. Without exaggerating, one can say that during his theosophical period Swedenborg at the most only elaborates his system and draws the logical consequences from the propositions at which his thinking had already arrived.

Wonder has always been felt that a theosophy which purports to be built on *"visa et audita,"* that is, on visions and revelations, grew to be such a closely coordinated system, in which one part implies the other, in which the whimsicalness of dreams is so little perceptible, and in which even the most fantastic representations can be related to one another logically. To establish this superiority, there is no need to compare Swedenborg with contemporary visionaries who never sought to integrate their religious experiences into a speculative system. Compare him with celebrated theosophists like Böhme and Fludd and one immediately notes the astonishing difference in logical clearness and inner coherence. In the systems of all these authors, whether they built on the Areopagite, on the Cabala or on medieval German mysticism, there are peculiar excrescences which cannot be brought into harmony at all with the actual structure of the system—undigested remains of older theosophical systems which they have appropriated but not brought into organic connection with their own world of thought, obscure occult ideas which have their origin in magic, astrology or alchemy or in strange mythological representations of angels and demons and which can usually be traced back to superstitions of antiquity. The teachings of these theosophists ask to be believed, not understood, and the reader who resolutely shuts reason out and relies wholly on imagination, has the best prospects of making them his own.

How very differently Swedenborg's system is constituted! It tries to convince by rational demonstration at every point. With tortuous minuteness often, Swedenborg seeks to base his propositions on logic at every turn; and what deters most people from his books is precisely their syllogistic, abstract procedure. There is an occult element, to be sure, in his system, namely, the doctrine of correspondences, but in the methodical form given it by Swedenborg, it loses every trace of magical significance. Swedenborg also held aloof notably during his lifetime from exorcists, mesmerizers and spiritists, who sought in different ways to turn his teaching into a necromantic practice.

So, too, his portrayal of the world of the spirit does not rest on any older traditions about spirits. It is built carefully, and with the help of the doctrine of correspondences, on analogy with our own world. Swedenborg always has logical reasons for his classification of angels and spirits and for his picture of the various conditions of souls after death. His religious ethics offers no sort of spiritual medicine. It never occurs to him to recommend to his readers a particular means to achieve "contemplation" or to come into contact with the spirit world. His eminently practical pronouncement aims only to show the way to ethical living, and often does so in a way that strikes us as prosaic and trivial in its sober erection of the proper boundaries for human action.

This peculiarly logical elaboration of Swedenborg's system can be explained only by the fact that in its basic features it was fashioned before the period of visions, fashioned by an engineer's brain habituated to abstract thought construction, by a scientist who, on turning to theosophy, did not relax the demand for exact procedure. Later, as he grew into the visionary and the Bible interpreter, as a result of the same inner necessity which had impelled him to exchange the mechanistic world-view of the *Principia* for the mystical one of the *Economy,* the basic teachings of his system were so grown into his personality that they involuntarily reappeared in dream and vision. We shall find that his philosophic ideas recur unchanged in the visions which he describes in the *Journal of Dreams,* and later his visions attach themselves definitely, too, to his philosophic theories. In his *Spiritual Diary* he notes his spiritual experiences from day to day with the same exactitude which he showed in his experimental scientific efforts and is unwilling to take up anything which refuses to be fitted as a due part into the system as a whole. In the same way his Bible exposition is only a means to uphold these propositions, with Divine authority, after they have been formulated. For, thanks to his magnificent power of coordination, he actually succeeds in interpreting into the Scripture text, without a deviation from his exegetical principles, the whole philosophic outlook with which the *Economy* acquainted us.

I have already spoken of the external and internal considerations for this view, and here will only summarize the result. We are confronted in the *Economy* with a philosophy which, taken as a whole, may be placed in the same current as the Cambridge Platonists in England and Malebranche in France, and which is comparable in Germany with those philosophers who rebelled against the Leibnitz-Wolff rationalism. In common with all these movements and their forerunners, it has the peculiarity of being a theologically colored reaction against the materialistic consequences which science threatened to draw. It agrees with them also in a strong dependence upon neoplatonism, which Swedenborg knew both through first-hand study and through the mediation of the Church Fathers and of the Renaissance philosophy.

The philosophy of the *Economy* is to be differentiated from that of the *Principia* chiefly in the fact that, under the influence of Aristotle, Plotinus, Leibnitz and modern science, the mechanistic conception was obliged to yield to a pronounced organic one. Nature is a system of ends which imply one another; it is an organism, the unfolding of which is best understood by analogy with the human body. As early as this there emerges in Swedenborg's view the idea of the world as "the greatest man," an idea which he came upon in several places in ancient philoso-

phy and which he is to employ later in a wholly paradoxical way. Within his scientific thought this conception of an organism came forward in a radical interpretation of the doctrine of the reflection of the macrocosm in the microcosm, according to which, not only the human being, but every least part of the universe, is a world in miniature, with the same organic structure under the same laws as the macrocosm. The doctrine of series and degrees serves principally to bring out this organic coherence among all things in nature.

This doctrine, which also has its connections with the theological thinking of the *Economy,* has for a consequence the thought that every form of life contains in its seed its whole future development, that there are present in it not only future forces as potentialities but the end which it is designed to fulfil. Such is the purport of Swedenborg's teaching about a *vis formatrix* in all created things.

Finally, the doctrine of correspondences enables us to achieve an insight into the other world, of which our own is only a reflected image.

These bonds of continuity and analogy, holding together high and low, large and small, earthly and heavenly, are to Swedenborg the essentials of his philosophy. As early as the *Principia* (p. 19) he had compared the great machine of nature to a web and Philosophy to the spider, which from its central post can detect every least motion, however far out on the web. In his imagination the great machine of nature was already obliged to make way before the idea of a great organism, but to him the task of philosophy was, and remained, to disclose the imperceptibly slender threads which form the grand web of creation.

The conception in Swedenborg which commands this cosmic network is (as I have already shown) a kind of emanationism. But he, no more than his predecessors among the Church Fathers and the Platonists of the Renaissance, proclaimed a thoroughgoing doctrine of emanationism. He says definitely, for one thing, that creation was a free act of God. And to show that God parted with none of His power in this act, and that the Divine energy is not really merged with created things, he employed (in Plotinus's habitual fashion) the analogy of the sun, which sends its rays into the universe without in the least compromising its light thereby and without entering into substantial combination with the things enlightened. This comparison of Deity and sun, originally intended as a comparison, or as a means of illustrating a process of which Swedenborg had no clear conception and which in his view lay above the sphere of the human understanding, gradually grew into a wholly dogmatic proposition, as it often did with mystics. In agreement with his cosmological views in the *Principia* Swedenborg declared that our world was created by God out of the natural sun. But the things which arise in this way are in themselves dead; they are vessels created to receive the love and the wisdom which inflow with the light of the spiritual sun.

In this definitely marked form the teaching does not appear until we reach Swedenborg's Theological Works. He never carried the *"doctrina influxuum,"* which he had promised in the preface to *The Animal Kingdom,* as far as this during his scientific period. In undeveloped form, however, the teaching is to be found everywhere in works of this date. It underlies his doctrine of correspondences, his explanation of the descending series of degrees from primes to ultimates, from the perfect to the imperfect in our universe; it underlies his explanation of evil. Above all it has already played a significant rôle in his own psychological development.

Strictly applied, this theory of a sun of life and wisdom would have entailed the position on Swedenborg's part that men have not the capacity to act or to gain knowledge by their own power. As little as the beams of the sun belong to the objects which they irradiate, do our thoughts and actions belong to us. Plainly, Swedenborg does not venture as yet to draw this conclusion. On the one hand he remarks, in drawing the comparison with the sun, that God certainly entered by His Spirit into an organic union with Adam before the Fall (*The Economy of the Animal Kingdom,* Vol. II, p. 258). On the other hand, his empirical conception of the origin of knowledge and his adherence to the freedom of the human will, compel him to seek a compromise. This he achieves by placing above our general spiritual life a medium for the Divine light, the *anima,* which without participation of its own is enlightened by God and guided by His will. All of our conscious activity must therefore be directed towards putting the *anima* in position to penetrate with its light to the lower regions of our souls. This is effected, of course, by our shutting out all influences of the world and all enticements which hinder the influx of light from the *anima.* We have then a wholly negative task, which, strictly conceived, aims at nothing less than the mortification of our own personality (in Swedenborg's terms, "of the outer man"), and at a retreat to the stage of childhood before the path of the senses has been opened. In this state man is just a receptacle for the Divine light.

It is this aspiration after self-surrender, more and more definitely voiced in Swedenborg's writings of this date, that discloses his mystical nature most plainly. It is precisely the reason why he cannot endorse Luther's conception of faith and of redemption. To Swedenborg, as to most mystics, redemption consists precisely in the loss finally of freedom, after a protracted, ascetic self-discipline. We are to use our freedom to make ourselves unfree, to transform ourselves into instruments of the Divine activity. As we shall see, this train of thought is the basic theme of those meditations during Swedenborg's religious crisis of which the *Journal of Dreams* apprises us.

II

I have stopped to show in detail Swedenborg's acquaintance with mysticism to contravene once for all the well-meant but hopelessly unhistorical and unpsychological efforts to clear Swedenborg of contact with other mystics and their influence, such as frequently appear in the works of orthodox students of Swedenborg. He seems to have refrained from reading religious discussion during his theosophical period, doubtless in order not to be disturbed in his own mental labors. Like most mystics he had the feeling that all his theosophical ideas were directly imparted by God. He naturally protested when his contemporaries—I think wrongly—wanted to attribute some of his ideas to Böhme. He did not go so far as his defenders, however, in denying his acquaintance with mysticism—had he done so, he would not have been believed. It is an anachronism to think that an educated man did not know mystical views at a time when mysticism dominated religion and science widely. He had made the acquaintance of mystical teachings in his father's home. These teachings met him in alchemy and in speculative medicine. When he did the *Economy* and *The Animal Kingdom,* at the height of the mystical sectarian movements in Sweden, those teachings were the subject of daily talk. He was to obtain the majority of his followers out of these mystical sectarian movements, especially out of Dippel's following. Add to this that at this time Swedenborg was himself inquiring into the very problems which most exercised the mystics, and it is abundantly plain how absurd the assumption is that he read no mystical literature.

III

In the foregoing I have tried to make plain the various stages of this development (of Swedenborg into seer and mystic). We saw that Swedenborg early came to put little value on the way to knowledge which alone seemed open to the race, and that he yearned for a knowledge which did not need to make the long circuit through sensible experience. In this frame of mind he received the first Divine sign, the inner light, which gave his conjectures a higher confirmation. The proper light of Deity shines through the *anima.* All wisdom and light stream from the spiritual sun.

This teaching about the availability of a higher, intuitive power of the soul above reason, about a spiritual sun above our natural sun, awakened into new life the half-forgotten childhood recollections. Once more he believed that he stood in connection with a supersensuous world. How worthless the uncertain results of science seemed now, in comparison with the teaching which sees in outward phenomena only symbols of a higher life and in natural objects shadow-pictures of spiritual things! In the doctrine of correspondences he had recovered the wisdom which mankind had possessed in the beginning but which it had lost through apostasy from God. He directed all his strength now to the one end of becoming worthy of this higher knowledge. How he succeeded in achieving this knowledge through unconditional self-surrender, through the death of his *"proprium,"* we know from the confessions of the *Journal of Dreams* and from his depiction of Adam's state of innocence in *De Cultu et Amore Dei.*

After he had been introduced into the spiritual world and been allowed to behold its splendors, it became his life-task to declare to men the inner sense of the Word. All the ineffable wisdom of the angels, in which he shared through the opening of his inner sight, lies hidden in the Word. The Word was bestowed on man to unite him with his Maker, but man could no longer grasp its true content and had forgotten it since his love had turned from heavenly things to earthly things. When Swedenborg finished this task and had published the inner meaning of the Word and his visions of the spiritual world, a new period in human history dawned. The spiritual world was purified by the last judgment to prepare a place for the new church which was to unite God and man once more and to conduct the world to its final goal.

In view of this inner development of Swedenborg one can comprehend the fact that he did not shrink from regarding his own Bible exposition as the return of the Messiah which the prophets had predicted.

TRENDS AND DEVELOPMENTS

You know how to interpret the look of the earth and sky; and why can you not interpret this present time?
Luke xii. 56 (Goodspeed).

A Bible-inspired Theology

FOR a long time now creeds have been undergoing one of three fates—either they have been discarded, or more and more completely ignored, or very much reinterpreted. Along with this there has been an increasing effort to build Christian teaching anew on biblical foundations, or rather out of biblical sources. This reconstruction has been proceeding in many quarters of Christendom, without being shaped into fresh creeds—such crystallization is deliberately not courted. Discussion has been kept unfettered to invite the fullest elaboration of biblical teaching. We think of three characteristics of this discussion—it is marked, for one thing, by a spirit of inquiry the opposite of the old-time dogmatic tenacity. Secondly, it is marked by a determination to keep formulation true to the realities of Christian experience. We have chiefly in mind now the fact that, in the third place, it is marked by resort to the Bible directly for what it teaches. Instead of seeing the Bible through the creeds, workers re-examine the Bible itself for what it says. Whatever the meagerness or abundance of results so far, especially in the form of a single commanding theology, this attitude is a signal step forward. When doctrine is sought carefully from Scripture itself, we can be sure that it tends in the same direction and steadily makes for a unifying Christian mind, and one which enters more and more fully into the mind of Christ. How thoroughly this whole effort is carried out is to be seen from such a statement as the following in a Princeton *Review* of some years ago.

> In the investigation of all theological subjects we must first ask, "What do the Scriptures teach? Not, of course, "What can they be made to teach?" but what, considering the meaning of the words and sentences, and in view of the historical setting, is a fair and reasonable interpretation of each passage bearing on the subject, and what is a fair and reasonable combination of them all. This is merely to say that theology is based in the first instance, on the historico-grammatical exegesis of Scripture.

This address to Scripture is heartening if, as we believe, "a doctrine of genuine truth may be fully drawn from the Word's literal sense." Such an address to Scripture must also at least tend toward the Christian mind to come, if, as we are told, "the Word in the sense of the letter contains all things of the doctrine of a new Church" (Swedenborg, *Apocalypse Revealed,* Nos. 898e, 902).

The Historical Outlook on Scripture Challenged

Not long ago a speaker before an Association of Bible Teachers, himself a Bible teacher, questioned whether the reader or student is to confine his thought by a strictly pursued historical outlook on Scripture. Are the words of the Bible to mean only what they originally meant, or have they a growing thought to convey? This challenge to the historical outlook or to its exclusive dominance is a little stronger and a little more widely voiced from time to time. In order to begin solidly and confidently with the Bible, we must, indeed, begin with the original and historical meanings. What did Isaiah's messages mean to him and to his hearers? On that basis we must start, else all is subjective. But are the meanings dead meanings? Have they no extension? Remaining faithful to the first meanings, can we not follow up the thought? Full of insight into God's nature as Isaiah's words are, are they not weighted with more suggestion still? And as for such words as "I am the Bread of Life," do they not assume more and more meaning, whatever meaning the evangelists found in them? The concept of a progressive revelation within the pages of Scripture frees the thought to travel onward. Still more so does the idea that the Spirit of truth, guiding into all truth, proffers through Scripture constantly fresh and deeper meaning.

> The Bible is an historical record, but for the Church it must be more than that. Somehow the Bible must be a means of grace; that is, the reading of the Bible must be so followed as to furnish access to the Divine truth, not to a God who once revealed Himself, but to One who still, through the letter of old, speaks to the soul. (Dr. James Moffatt, in *The New-Church Messenger,* Vol. 138 (1930), p. 252.)

Humanism's Service

The debate between humanism and theism may or may not have subsided, but whatever its status today, one can put a finger on more than one value which humanism, even at its most extreme, has subserved. We are prone to forget that the thought which is living and which is actually swaying men is reached in discussion and through contrasts of schools of thought. It may not be represented wholly by any one of the conflicting tendencies. A better truth may also be stored in some book, but it is not the living thought. Theistic thought did overdo the supernatural, in the sense that human values, like full justice

among men, were left to look after themselves too much; full justice, we were told, would be achieved hereafter. Reacting to this slurring over of conditions on earth, and embracing the cause of human goods here and now, humanism resented having the supernatural brought in; for the same reason it hesitated at the concept of God; to Him, too, the improvement of things was apparently to be left entirely. The thought that man must bestir himself and strike out for religion's values, has been definitely lodged in current religious thinking. It is not possible to say of theology today what was written of the dogmas of 1770, that "the whole theology of the present day is nothing but the Divine Omnipotence." The prevalent thought then was, "Leave this, leave that, to God; He has the power to remedy conditions if in His providence He wants them better." Now the human determination and cooperation necessary to remedy conditions give the tone to theological thought. God's power is an illimitable power for human wills to draw upon and to deploy into the tasks of establishing His kingdom on earth. Has that not been the demand, essentially, of humanism?

The Growing Seriousness of Youth

In *Harper's* of April, 1934, there appeared an article by Mr. Frank Snowden Hopkins which described the constructive seriousness that had come to his generation, the generation which reached adolescence during the World War or shortly afterward, and which had later joined in the experiments and shallowness of the "new freedom." Now, in their thirties, these young people are busy fashioning a "positive philosophy" possessed of energizing principles by which eager spirits can live a life of enduring satisfactions and a life with a worthy goal. College preachers have reported that they have noticed a growing seriousness in the younger young people. This more casual impression of theirs is borne out by an extended survey made by a woman occupied with the religious interests of college students. She finds a marked decrease in thoughtlessness and in preoccupation with self. She speaks of a rise in "social consciousness" especially and in alertness to world needs. The courses in economics and social sciences which have become prominent in college studies, she says gain unaffected interest and intelligent thought.

The race has never marched steadily towards its highest goals. Actual achievement of spiritual life comes by cycles and generations. After dreary disillusion on the part of older people, and disregard of deathless standards by old and young, is there a marked tendency to reconsider? It is this sort of tide, imperceptible at first, by which we reach courageous and constructive days. Appreciative recognition will speed it. Quickened, too, will be our sense of the deep forces for good which again and again seize upon that uncertain dependence—a little reflective thought.

Blueprints and Providence

A gigantic shadow has stretched over our world for a century back. Today the younger generations inherit from the older ones world-conditions which are a "mess." So we have heard from historian and sociologist and commencement speaker. The last tells the younger generations that they must do better. The "mess" even gives them an unusual opportunity to be the pioneers of a new order. Rarely, however, does one hear a word which penetrates beyond outward conditions.

As much by over-optimistic reformers and planners as by these pessimistic commentators, one very large item seems to be ignored. Outwardly considered, but even then only in some respects, the world probably deserves this merciless characterization. The general framework of things, at least, seems as good as it was pronounced to be on the first days, and the perennial possibilities of life seem as good, indeed much better. As for the troubled areas, our social structures, perhaps an unguessed order is breaking through into them. What an array of blueprints, political and sociological and economic, we have for the coming social structure! But an order may be asserting itself which is not planned by man. For surely there is an order involved in the human world as in the material world by the hand of its Maker, is there not? The answer to this question seems to us to be slighted today. If there is a growing order imbedded in all the world by its Maker, what could make more commotion than it, or more havoc of human plans? The same Scripture which speaks of the coming of the Son of man also speaks of the tribes of the earth mourning at the time. May the upheavals and the trials in contemporary society be traceable to the fact that we have drifted and even planned in conflict with an order of things which has the arm of the Maker of the world behind it?

A more sensitive social conscience is certainly here, and is bound to be the cutting edge of a radically improved order, as distinguished from a mere restoration of comfort. A more neighborly society is in God's order of things if not in our social reconstructions. As an article in this issue of The New Christianity intimates, the fact may be that we are being recalled from our own fabricated societies to a society which God is urging through immutable laws of His. W. F. W.

EDITORIAL

IT is easy to point out that religion ceases to be religion when it becomes sociology or economics or politics, and it must be admitted that logic is on the side of those who argue in this way. But from the fact that religion is not a social science it in no way follows logically that a vital religion may not produce radical social changes. It all depends on what the religion is.

In the first place, in the modern world there are forces at work which are clearly opposed to the values which any high type of religion holds dear, and which cannot be directly affected because they are deeply rooted in the present social order. Consider as a very obvious example such things as the motion picture and the radio. The possibilities of such devices for wholesome entertainment and education seem boundless, but one hardly needs to be fastidious to see that these are not being realized. Granted for argument's sake that they provide what people want, it seems quite plain that they are helping to create the demand which they assert they supply. Even though they only reflect the moral standards and tastes of the average person (which is doubtful) they are helping to rivet these fast. A dead weight is created which no preaching can move.

Even our school system presents problems. It is possible for the school to foster loyalties and ideals that fall far short of the Christian standards. Nationalism is one. The tendency toward vocational training and the development of professional schools may inculcate the attitude that success in life is to be measured in terms of money, and that the purpose of education is to equip one to make it.

There is, moreover, plain and abundant evidence that the present economic system is far from sound, nor is the most recent turn of governmental policy reassuring as one looks ahead. Apparently the President has concluded that recovery cannot take place without some concessions to business, but if that is so the implications are rather alarming. It means that our economic life is indeed under the control not simply of financial interests but of "business" in general. Since there is little evidence that there has been any marked ethical change in the attitude of business men, or that they have learned anything of consequence through recent events, there is grave danger that the result may only be the repetition of the recent past until some crash (perhaps the next) will destroy the whole system, with attendant suffering frightful to contemplate.

Such considerations suggest that the man who takes seriously the commandment to love the neighbor, who believes that what is done to the least of the Lord's brethren is done to Him, who has caught a vision of the kingdoms of this world become the kingdoms of the Lord and of His Christ, cannot fail to concern himself with social problems. Religion does not itself so much as suggest the outward form of an improved social order, but it does urge mankind toward steady improvement of that outward form, and inspires every one who takes his religion seriously to devote himself to that end.

A POWERFUL current in contemporary theology is a revolt against reason. The motives for this revolt are very various. Reason, we are told by some, has proved incapable of dealing with the problems religion offers, and we must look elsewhere for their solutions. Others disparage reason because it seems cold and remote. Under its sway the full richness of experience is exchanged for a skeleton, shorn of the life which once belonged to it. Again it is claimed that while reason is an admirable tool for dealing with certain purely practical situations, it is thereby debarred from giving us any knowledge of things as they really are. All of these forms of anti-rationalism have an equally obvious application outside of the realm of religion, but there is also a form which sets off against the ordinary world where reason claims to reign, a realm completely transcending reason in which religion is supposed to be at home.

It is hard not to feel some sympathy with each one of these positions and that each is making a protest which needs to be taken into account, but it is still a question of vital import whether the price of taking any one of them at its face value is not prohibitive. The trouble is that once we sign away our claim on reason there is no way to tell the false from the true except to rely on one's own peculiar insight. When, however, one man's insight dictates one thing and another's intuition guarantees its opposite, each may be satisfied with his private view, but the man who has been vouchsafed no revelation of his own will find it a little difficult to know where the truth lies.

The fact would seem to be that reason has a twofold function in religion and in life generally. By reason alone can we test our beliefs, while on the other hand the appeal to reason is an essential element in the process by which truth is communicated from one human mind to another. In these processes it can never be dispensed with for long. It is true that reason alone never originates any truth whatever, either in religion or science, for all truth is first grasped in a moment of vision. But once vision has been seen it must be tested and communicated by an appeal to reason on pain of mental and moral chaos. No theology can continue for long on any other basis.

BOOKS

Be renewed in the spirit of your mind.

RELIGION FACING INWARD AND OUTWARD

THE PROTESTANT CHURCH AS A SOCIAL INSTITUTION. *By H. Paul Douglass and Edmund deS. Brunner. New York: Harper & Brothers, 1935.* xv, *368 pages.* $2.50.

RELIGION RENOUNCES WAR. *By Walter W. Van Kirk. Chicago: Willett, Clark & Company, 1934.* vi, *262 pages.* $2.00.

HUMAN EXPLOITATION. *By Norman Thomas. New York: Frederick A. Stokes Company, 1934.* ix, *402 pages.* $2.75.

THE POWER OF NON-VIOLENCE. *By Richard B. Gregg. Philadelphia: J. B. Lippincott Company, 1934. 359 pages.* $2.50.

HOW much does the Protestant Church actually count in modern civilization? Is it, or is it not, likely to be an increasing factor in society? The volume *The Protestant Church as a Social Institution* seeks an objective basis for answering these questions. It is a summary in relatively brief form of numerous investigations carried on for fourteen years past by the Institute of Social and Religious Research. It rests on a broad base of "forty-eight research projects published in seventy-eight volumes." (Preface, p. v.) Yet the book itself passes beyond mere summary and is more than a coldly scientific treatment. Some of its discussions reach a vivacious level that will assuredly put no one to sleep. The text is helped out by numerous statistical tables and graphic charts.

Among the fifteen chapter headings are "History and Evolution of the Church in the United States," "The Ministry," "Environmental Conditioning of the Church," "Intellectual and Religious Climate," "Prospects and Policies," "The Promise of Unity." Each chapter title indicates some urgency confronting church organization in our changing social world.

It would appear, from the account given in the opening chapter, that there is widespread distrust in religious circles of any objective, scientific approach to the institutional side of church life. Some feel it sacrilege to examine on such a basis an organization rooted in "supra-mundane" realities. Yet, judging by religious history as a whole, there may be real value in a survey now and again that may help to determine how much of the church's "spiritual" attitude is derived from on high, and how much is the expression of habits derived from the familiar social environment.

A large conclusion that emerges in the authors' analysis is that religious institutionalism is not something to be forsaken, but rather something to be retained and transformed. No illusions are entertained as to "the actual evils and futilities of current religious institutionalism" (p. 15). But, on the other hand, " . . . to conceive of a non-institutionalized religion for modern man is sociologically infantile" (p. 15).

The chapter on "The Ministry" reveals most depressingly the tendency of the church mind to maintain attitudes implying that religious organization is an end in itself. What the churches require of their ministers "is leadership in things as they are and adaptability to conditions as they stand, rather than innovation or prophetic leadership" (p. 105). And ministers themselves as a class "are greatly concerned with the effort to do the conventional thing better" (p. 132), rather than to develop possibilities more suitable to the times. Truly astounding to many will be the information "that the level of ministerial education has continuously declined from the earliest colonial times to the present day" (pp. 108-9).

Though critical in approach, the authors are essentially sympathetic in attitude. They value the church's spiritual realities, and they voice substantial hopes for a church ready to adapt itself to the modern world.

The foregoing suggests both the need and the hope of a more dynamic church-hood. Turning to the book *Religion Renounces War,* we have indicated for us one leading way in which the church may recover its soul. The author, Dr. Van Kirk, Executive Secretary of the Federal Council of Churches, has given perhaps the most vivid picture extant of organized religion ranged against the war system. "It begins to appear as though the unholy alliance between Christianity and militarism were being broken up" (p. 5). About twenty-five outstanding clergymen are quoted, covering practically all the better known church bodies. Typical of this group is the stand taken by Harry E. Fosdick: " 'I hate war, and never again will I sanction or support another' " (p. 20). Of the nearly 21,000 ministers replying to the Kirby Page questionnaire in 1934, "67 per cent expressed the opinion that the United States should not sanction or support any future war. Nearly 13,000 clergymen [of the 21,000] declared that they would not as individuals sanction any future war" (p. 6). Again, "Seldom a church conference is convened that does not brand war for what it is—a colossal sin against God and man" (p. 8).

Youth plays its part in the new attitude. "It is not too much to say . . . that Christian youth is evidencing an unprecedented purpose to get the churches out of the war business" (p. 19).

Some may feel that a "wait-and-see" attitude is in order toward this new development in organized religion. And it is quite true that peace fervor and optimism have always been notably active in religious circles *between wars.* Even so, the recent anti-war utterances of religious individuals and groups cited by Dr. Van Kirk seem unprecedented in their solemn definiteness of public commitment. Moreover, the whole account as developed in the book reveals noticeable distinctions from the sentimental pacifism of a former day. There is a gain in the understanding of the economic and imperialistic roots of war. The churches are shown increasingly definite and business-like in defending the rights of conscientious objectors and in attacking the war system at specific points, like the munitions trade propaganda, for one. In some church

circles there is an increasingly critical attitude toward the chaplaincy, not as a religious function, but simply in its present status of a military office subject to the War Department.

Altogether, hope is given that one phase of church degradation may be nearing its end.

Religionists who renounce war may well ponder a quoted statement on page 172 of Norman Thomas's *Human Exploitation:*

" 'The total casualties in the World War did not equal the casualties to American workmen in peaceful employment between April, 1917, and the signing of the Armistice. The toll of life and limb exacted by American industries during the second decade of the twentieth century exceeds the nation's losses in battle from the Declaration of Independence to the present day.' " (Quoted statement from Dr. E. M. Downey, made in 1924.) This, in terms of physical casualties alone, suggests that religion may need to renounce something more than war.

The monumental scope of Mr. Thomas's book can scarcely be hinted at in limited space. In brief, the author's picture of industrial America shows natural resources wasting away and human values held cheap by the private profit motive which rules our industries. A few leading examples may be given. The lumber interests have shamelessly squandered the nation's timber resources (see chap. iv). In coal mining, according to a government estimate of 1923, about one hundred millions of coal were lost annually by wasteful methods of mining (p. 108). In the oil industry, " 'for every barrel of petroleum that has seen useful service, nine barrels have been wasted' " (quoting Gilbert and Pogue, p. 126).

For the human beings in these and other industries, on the other hand, there are low wages, long periods of unemployment, almost sub-human living conditions, and a tragic toll of industrial accidents. Mr. Thomas sought information as to what percentage of mine disasters are considered avoidable. The government bureau responsible for such investigations replied that its reports on the question at issue were "confidential," intended for the mine owners alone (p. 109).

Does the author in his presentation of the American industrial scene simply "look on the dark side"? Well, one leading criterion might be considered in answer to that question. Certain wage-figures are available for practically all industries, going so far as to include such professional groups as teaching and the ministry. These show the kind of "prosperity" enjoyed by the American people as a whole even in the romantic and paradisaical days of the 1920's. In 1926 the yearly wage average was $1,376 (see p. 152). In the same decade the United States Department of Labor was publishing a "Minimum Health and Decency Budget" for a family of five, this budget admittedly leaving out many things that should go with a proper "American Standard of Living." Even at this minimum level (considerably below the true "American Standard"), the budget ranged from $2,000 to somewhat over $2,500, depending on locality.

In the light of the facts thus brought out, many readers may be led to consider whether the proper keynote for today is "recovery," or rather, the definite facing toward a new society.

The Power of Non-Violence, by Richard B. Gregg, casts a unique light on all the problems faced in the other three books.

Non-violence must not be mistaken for quietism or submissiveness. "Love," says Mr. Gregg, "has tremendous creative energy. It has been said that every virtue must be passionate, that is, must be brimming over with energy. The love in non-violent resistance has this positive, creative, exuberant energy" (p. 233).

Mr. Gregg's thesis is that anger and fear are now out-dated as energizers, whatever use they may have served in the past. In chap. xi particularly he cites many biologists and psychologists to that effect. He holds that the human race has reached a stage of development when love, expressed in non-violent resistance, "is a more efficient method of arousing, sustaining and guiding energy than is either fear or anger" (p. 201).

Non-violence, we are given to understand, stresses the deep unity of the human race. It resists the evil deed and the evil system, but never loses sight of the better self to be appealed to in the opponent. As one practical point among others, it is surely better for a new social order to have former opponents as glad cooperators than to have them dragged along in a forcible way that makes them counter-revolutionists.

The book is not a plea for any particular type of economic system. Yet, Mr. Gregg does recognize that modern capitalism is essentially violent, and therefore evil. He goes on to say, "A method which deprives violence of its power will be able to abolish capitalism and secure economic justice" (p. 154). Very striking is his discussion on pages 131-2 of the proposition that capitalism is essentially war even in times of "peace."

Non-violent resistance cannot be improvised hastily. The two closing chapters discuss in some detail a course of spiritual self-discipline for the individual and practical training for the group, preparatory to specific acts of non-violent resistance. When equipped for action the non-violent resister moves "toward the ending of economic injustice, industrial and commercial exploitation," for these abuses hinder "the spiritual unity and equality of mankind and its outward expression" (p. 290). Frequently the resistance must take concrete form in "strikes and economic boycotts and perhaps even refusals to pay taxes" (p. 290).

Will non-violence actually work? The opening chapter cites a number of large-scale instances of successful non-violent resistance in modern times in both Asia and Europe. Even more numerous instances could be found in Devere Allen's *The Fight for Peace.*

A review as brief as this can at most barely indicate the deep yet practical philosophy of Mr. Gregg's book. A careful reading and study of the volume itself will reveal the force of the statement in its Introduction by Rufus M. Jones, "Here is a new kind of book."

EARL C. HAMILTON.

GOD AND THE SOCIAL PROCESS. *By Louis Wallis. The University of Chicago Press, 1935. 351 pages. $2.00.*

IT has been only within the present century that historical research has learned to go below the surface of events and explain historical phenomena in terms of economic interests, social-group relationships, and class conflict within the limits of groups. Mr. Wallis is one of the first to apply this new method successfully to the field of Hebrew history, and to approach that history from the sociological standpoint.

He bases his argument on the results of literary and historical criticism, briefly summarized as "the prophets and the law" as over against the orthodox formula of Hebrew history, "the law and the prophets." In this view, the monotheistic religion which underlies both Judaism and Christianity is the product not of Mount Sinai but of Palestine. Bible criticism admittedly has not explained how, in the absence of the Law, prophecy came to be the starting-point in the religious development. What then was the miraculous driving force by which the Hebrew people were impelled upward from polytheism into ethical monotheism?

Wallis believes that the answer lies in a correct understanding of the struggle in Canaan between Baalism and Yahwehism, between commercialism and tribalism. He maintains that "the critical school, following the lead of Wellhausen, have wrongly treated the struggle between Baalism and Yahwehism as a war between opposed conceptions of the fertilizing power in the realm of nature." He admits that religion does play a part, but insists that the fundamental issue was that of clan-ethics, or *mishpat,* versus Baalistic commercialism, and that the struggle for justice and the struggle against other gods, instead of being two separate movements, are logically one and the same, and thus the issue of Baalism raises the central problem of Hebrew history. The term "Baal" denotes the Semitic proprietor in settled civilization. While the Baalim were undoubtedly worshiped as gods of good crops, their main function was to guarantee and legitimatize the commercialistic régime of private property in land, slaves, cattle, merchandise, etc. All contracts were legalized by oaths in the name of Baal; land came within the category of sale and exchange, and was the basis of mortgage-security foreclosed by legal process when the debtor failed to pay interest or principal. On the other hand, the tribal nomad cannot comprehend the mysteries of territorial, commercialistic civilization. The nomadic group has no class distinctions of rich and poor, for the clan or tribe, in order to survive the conditions of the open wilderness must maintain equalitarian relationships as a condition of preserving the morale of the group in the struggle for existence. Thus, the Arab tribe, within its own limits, is a pure communism or socialism, based on the ideal of justice and brotherhood between its members.

Thus we have these two distinct outlooks typified by the two peoples in Canaan. The two parent races disappeared within the mass of the new Hebrew nation; but their contrasting legalistic standpoints remained to distinguish social classes within the state, so that Baalism and Yahwehism floated along together in the turbid stream of national history. The baalistic master-class divides into a right and left wing over the dispute about the relationship which rightly should exist between the members of the aristocracy. The poorer baalists, who have dropped into the slave class and lost their family property, contend that the way should always be open for the enslaved Israelite to reascend into the upper class and regain "his possession." On the other hand, the wealthier contend with equal positiveness and sincerity that the mere fact of Hebrew descent carries with it no legal guaranty of one's economic and social status.

Hebrew monotheism, in the view of the author, is the "by-product of an evolutionary process beginning on the level of primitive ethics and sociology." The significance of Hebrew history, therefore, is the fact that a social struggle took place. The concentration of property in the grasp of the wealthier baalim acquired such powerful momentum that the struggle for justice, or *mishpat,* was lost before the great Hebrew prophets arrived upon the stage of history. The struggle of the prophets, and especially of the insurgent prophets, and their continual frustration was necessary to that progress of thought which, moving upward through higher and higher planes, reached its outcome in synagogue and church. Without a slowly rising idealism, challenged by the pressure of actual conditions, the career of ancient Israel would have been like the histories of many peoples which have contributed nothing to the world's culture.

Thus, "the faith of Jew and Christian alike is rooted in the great warfare for mishpat, or the struggle for social justice, through which the concept of ethical monotheism projected itself above the spiritual horizon of mankind. The social process of Hebrew history took place within the terms of imperfect human life, moving slowly upward through stages of increasing refinement; and its value for modern religion is found not in any concrete program of social reconstruction but in its welding of the God-concept into the struggle for a better world."

RICHARD H. TAFEL.

THE PROPHETS AND ISRAEL'S CULTURE. *By William Creighton Graham. The University of Chicago Press, 1934. 117 pages. $1.50.*

PROFESSOR GRAHAM in this very delightful and brilliant book treats the prophets from the cultural viewpoint. Under his masterful hand, the prophets became vibrantly alive. Placed against their background of world history, their religion is seen clearly as a form of social behavior, and the philosophical and psychological aspects of their struggle are emphasized.

The world to which the prophets came "stood badly in need of a 'New Deal.'" They perceived that Israel's future did not lie in the fields of politics or economics. No path to significance lay open to them in either of these fields, but only decline. The prophets pointed out that the only path to significance lay through cultural distinctiveness. "Only if these people can somehow develop an inherently significant way of life, if they can build up some unique range of desires, some unusual philosophy, some distinctive ethic, can Israel

hope to escape oblivion, to remain an entity, and to project itself down the corridors of time as a significant factor in the great human adventure."

This, then, is the task which the prophets set themselves, and their success is measured in the terms of the ethical monotheism of Judaism and Christianity. In much of that which is noble in the Jewish and Christian cultures, as these stand today, the prophetic influence lives. "For the prophetic way is a way that is bound up with life. It is of that eternal stuff which does not die." RICHARD H. TAFEL.

THE CHRISTIAN FACT AND MODERN DOUBT. *By George A. Buttrick. New York: Charles Scribner's Sons, 1934. 286 pages. $2.50.*

THIS "preface to a restatement of Christian faith" is a book full of understanding in appraising and meeting doubt. There is a moving strength in it, made up of many things. Dr. Buttrick's conception of Christianity is as fresh and contemporary as are the forms of doubt with which he deals. He also takes up each doubt at the point where it presses the most sharply against Christian faith. Another merit is that he will not let questions turn merely intellectual; it is the really serious doubter with whom he takes time. What to do with life must be at stake. Each question is a "question of the deep wish, and of the vote and venture of a man's deeds." The doubter is always being queried whether he is just arguing or is discussing ways of life, one of which he means to pursue.

Beginning with an engaging picture of Thomas the Doubter, Dr. Buttrick appraises doubt as negative, not constructive, breeding despair and not zest, dilatory, often granting at last what was questioned but what meanwhile the man has not lived by heartily. He depicts the present "deluge of doubt," tracing it to contributing streams from psychology and from science, from base living and from economic conditions. Science's part has been largely unwitting, he thinks; its breeding of scepticism has resulted from a natural absorption of the mind in the ponderable and the seen. But psychology's creation of doubt has been more deliberate. In pointing out how base living, economic conditions and the cataclysm of war have bred doubt, Dr. Buttrick considers causes of the deluge of scepticism which the theoretical observer regularly slights.

After these opening chapters on "Life—and the Doubter," "Doubts in the Modern Mind" and "The Practical Roots of Doubt," the author deals with one large scepticism after another—"Is God Real?" "Is Jesus our authority today?" "Is Prayer valid?"—but disengages in each the lesser forms in which the doubt presents itself: "Is God a 'Projection'?" "Is Jesus final?" "Is prayer auto-suggestion?" Other scepticisms, fairly stated and squarely met, fall upon the Bible, the Cross and Immortality.

The book is written at once with acuteness and ardor, its arrangement is excellent, an understanding helpfulness its steady address. Things are memorably said. "Many an honest sceptic, casting out God for 'Truth,' is fleeing to the very God he has forsaken, and is found worshipping on the other side of the altar" (p. 83). "Perhaps when a man carries his faith to a martyrdom, his faith grows by the courage; and his influence, broken against an obdurate world like a box of ointment on a wall, fills the world with fragrance" (p. 237). "The organ crumbles (we say) because the musician has left it for a nobler keyboard; but nobody has seen the musician at his richer improvisings" (p. 259; in these very last words Dr. Buttrick of course is giving point to the doubt of immortality). The author's exposition of the Cross as a power which pervades all noble living will lift the reader high for a long time to come. "We need the healing pains of a healthy life. We need a life in whom God could live, for *our* whole humanity is sick; and only God can heal us." Than Jesus "there was none other good enough" to be the Sufferer.

Out of a maze of doubts pressed as forcefully as the doubter himself could urge them, Dr. Buttrick leads the way into practical assurances—not into intellectual certainties, but into assurances such as those by which we strive and venture, hope and set our goal high. The verve, the strength, the address to doubt, and much else in the book, are well indicated in some closing words, in which Dr. Buttrick imagines a company of the resolute saying at the last:

"Lord, they told us to grab the present gain, but there was more zest in staking life on a 'grand Perhaps.' They told us to keep the momentary pleasure of the flesh, but we kept the soul's surmise. They told us they would not believe if they did not know. But we told them that if we knew, there would be no risk in life, no danger, no pain of tragedy—no hope! They did not understand that men lose everything when they lose the Unknown. They said that death is obvious beyond gainsaying, but we believed our soul against our sight. It was life to gamble on a heaven unseen—a better life than to clutch at what they called success. Forgive us all our brokenness and blunderings. We ought to have made a finer venture of it. And now Lord, where is that Man who dared his soul against the death of Calvary? Our only heaven is the heaven of His eyes" (p. 285). WILLIAM F. WUNSCH.

MUSIC AND WORSHIP. *By Walford Davies and Harvey Grace. New York: The H. W. Gray Company, 1935. 255 pages. $2.50.*

A BOOK by the Master of the King's Music in collaboration with the Organist of Chichester Cathedral must needs be written from the viewpoint of the Church of England with the background of British customs and temperament. Transplanted to this country, it will make its greatest appeal to the Episcopal denomination, and others whose order of service is frankly liturgical. It will be a great pity, however, if any one actively engaged in the conduct of church worship should fail, on account of denominational prejudice or preconception, to gain the inspiration and help which the common sense and musical omniscience of the authors have included in this volume. Minister, organist, choir master, choir member may find in these pages suggestions which, applied with reverence and understanding, will improve any service of worship.

The authors are to be thanked for their careful distinction

between music in aid of worship, and music as a means of worship. "Voluntary music" must be fitting, suitable for the service which it adorns, rendered with reverent artistry. Unseemly exuberance, excessive dolor alike should be avoided. Originality, simplicity, graciousness, efficiency must combine to form a worthy contribution to worship. "Involuntary music" must be the spontaneous expression of the congregation in song. Musical utterance, glorified speech should be the very best vehicle of public worship when a unanimity of feeling bespeaks the fervent statement of a spontaneous response. Which words are to be spoken, which to be sung, and the manner of their utterance in either event is a matter for careful, exhaustive consideration. In the plea for unity of common effort even the minister is urged to be mindful of his congregation in tempering his speed of delivery to the mobility of the group, while on the other hand the congregation is urged to be attentive to the pace suggested by its leaders, and "go with" its minister and choir.

Under the caption, "Practical Team Work," the second part of the book discusses such details as individual cooperation of choir members, leadership and discipline, the musical responsibilities of the clergy, the use of solos and soloists, and the encouragement of congregational singing. For the most part these details are approached from the English standpoint of boy choirs and "musically competent" officiants. The chapter on solos and soloists, however, is of wide application in its sympathetic, frank, just treatment of the subject. "Music can be the voice of worship; but, when a single voice carries the whole burden, it may degenerate into the worship of voice" (p. 123). "Congregations still have a way of going from church thinking rather of the singer than of the song" (p. 124). "When a choir is allowed to develop into an undenominational concert party the congregation is likely to degenerate into an admission-free audience" (p. 126).

The third part of the book bears the title, "The Music: Its choice and rendering." Chants, hymns, music for the communion service, anthems, festivals are details which receive treatment each in its own chapter. To those interested in the art, the discussion of chanting is most satisfying, with its clear admonition to "conceive chanting as harmonious and inflected reading rather than singing" (p. 171). "Read singingly. Sing readingly," is another way it is stated. There are many suggestions how such an end may be attained. Congregational participation in hymn-singing as well as in chanting is summed up in the words of John Wesley in his "Directions to Singers": "Sing *All.* Sing *lustily.* Sing *modestly.* Sing *in time.* Above all, sing *spiritually.*

The inception of the book was a commission assigned to the authors by the Cathedral Organists' Association to prepare a pamphlet on church music for use in Theological Colleges. Realization of the ground that needed to be covered, coupled with a publisher's urgent request for a presentation for general readers of the subject of Music as the Voice of Worship, led to the expansion of the original project. The task was reverently approached, and has been reverently and efficiently executed.

HORACE B. BLACKMER.

THE REVOLT AGAINST MECHANISM. *By L. P. Jacks. New York: The Macmillan Company, 1934. 77 pages. $1.00.*

IT may be doubted whether any one ever laid down one of Dr. Jacks's books with a yawn, and the present one shares the invigorating quality of its predecessors. His theme, he says, "is, simply, that the spiritual progress of humanity is on creative lines, and that mechanism is a friend or an enemy to religion according to the use that is made of it." He sees the time at hand when, having become conscious of the dangers of the mechanisms we have created, we are in a position to take a decisive step forward from servitude to them to mastery over them.

It is Dr. Jacks's belief that these dangerous mechanisms include not only machines but also systems, "philosophical, theological, ecclesiastical, social, economic," and the "all embracing mechanism of the universe at large. . . . In none of these will the mind suffer its activities to be imprisoned; and this notwithstanding that all of them, not excepting the last, are its own creations. It is a born rebel against them all" (p. 14).

In the current revolt against mechanism, clearly manifest in philosophy, with mutterings even in science, religion must play the leading part. "Religion, as the highest expression of life, is an 'offensive against mechanism,' but an offensive conducted in the spirit of 'loving the enemy,' even to the extent (which needed the courage of a Christ to recommend it) of 'making friends with the Mammon of unrighteousness,' the god of a mechanical age and the deadliest of religion's foes. Gathering together in one vision all that a mechanical age is and does—its achievements and its methods, its wealth and its power, nay, its sins, sorrows and sufferings—I would conceive of it all as the resisting medium through which and by which the creative spirit in man, which is the dynamic of religion, works miracles and rises aloft to its home in the heavens" (pp. 54-5).

Dr. Jacks is an excellent tonic.

FREDERIC R. CROWNFIELD.

SOCIAL AND RELIGIOUS PROBLEMS OF YOUNG PEOPLE. *By Sidney A. Weston and S. Ralph Harlow. New York: The Abingdon Press, 1934. 288 pages. $1.75.*

"MANY people today have no adequate philosophy of life," say these authors. "They do not know their own answers to the great problems of life which they are meeting."

Mr. Weston, son of a minister and experienced in young people's work, is general manager for the Congregational Publishing Society. Mr. Harlow, also a minister's son and formerly a foreign missionary and clergyman, is professor of Religion and Biblical Literature at Smith College.

Their book discusses, in a comprehensive and readable manner, the ethical, social and national problems with which young people come into contact, and examines the religious questions which confront those seeking an explanation for life. The eighteen chapters are well organized and neatly presented, each divided according to the following considerations: the Problem; Analysis of the problem; Objective and procedure in studying the problem; Sample discussion of the subject as carried on by a group of young people with their leader.

The problems are offered in terms of case studies which are analysed from numerous points of view; conclusions are drawn from the trends indicated by these analyses. Each chapter

closes with a reading list for further study, compiled from books written by outstanding social and religious leaders of the day.

Groups and leaders of young people would find this study a generous source of material on the questions, thoughts and attitudes of today's adolescent generation. From the simple subjects of right and wrong and truth-telling to the more intricate topics of sex relationships, recreation, citizenship, war, and racial prejudice—from the question "What do we mean by religion?" to the meaning of prayer, death, Jesus, the Bible—definite situations are outlined, opinions and points of view compared, and conclusions reached according to standards of Christian fellowship.

We would not find in this book any new or startling truths to teach our young people, or any unusual instruction for solving the prevalent problems in social ethics or religion. But the authors offer a practical, common-sense, Christian approach in matters of concern to the average adolescent mind and emotion; they provide a simple, sincere guide, inspired by ideals of Christian living, which should be of service in pointing out to young people the way of useful fellowship and happiness amid today's society of mankind.

"Only as men dare to believe that the spirit of man is more than a physical thing that dissolves into dust will they ever have the courage, the endurance, the vision to go on building a just social order here and now." GWYNNE DRESSER MACK.

THINKING ABOUT MARRIAGE. *By Roy A. Burkhart. New York: Association Press, 1934. 154 pages. Cloth, $1.75, paper, $1.*

SO varied and practical is the help which this small book gives to groups of young people who are thinking out their thoughts and questions about courtship and marriage, that the reviewer would like to see it employed at once in his own work. The book grew in part out of the very kind of discussion which it is planned to stimulate and guide. Despite much definite guidance to leader and group alike, and despite definite statement of many problems and possible answers, the book has the great merit of remaining throughout a quickener of thought. It gives the freest possible stimulus to fresh discussion leading to one's own best conclusions.

A brief first part has to do with the organizing of a group and with the field of discussion to be covered. Part II is filled with suggestions for dealing with major problems. "What factors enter into the choice of a life-mate?" "What standards are to govern the experiences of courtship?" "What adjustments need to be made before marriage?" "What should the home program contain?" are some of the chapter headings; but the range of suggestion becomes apparent only in subheads like "The religious factor," "What is the meaning of courtship?" "Advantages and disadvantages of early marriages," "The place of sex in marriage," etc.

There are reading lists; there are excellent quotations from other books; there are samples of findings from other groups; and yet all help is extended in a way to enable, indeed to inspire a group to define the problems for itself and to make its way to its own answers. In the background is mature guidance, aware of the social and spiritual setting of marriage. The need for study is not glossed. Nor is talk the aim, but arrival at views on which the members of the group mean to act, even to making such "personality" changes as are found to be indicated. There is sensible suggestion for procedure when the more intimate questions arise. WILLIAM F. WUNSCH.

THE BEGINNINGS OF OUR RELIGION. *By Fleming James, Charles B. Hedrick, Burton Scott Easton and Frederick G. Grant. New York: The Macmillan Co., 1934. vii, 170 pages. $1.00.*

THE originality of this book lies in the place it gives to the religion of Israel as a part of the development of our own religious convictions.

The story begins with Moses. To him "may be traced the origins of a belief in a personal God who looks on men, sees their need, intervenes to save them with a mighty hand, demands of them utter loyalty and an austere ethic, yet when they fail to render these still forgives them, though he may punish" (p. 18).

With the entry into Palestine there was a tendency to drop to lower levels, but the demand for undivided loyalty to Yahweh persisted in conflict with native cults, in the origin of the monarchy, in a demand for social justice, in the opposition to the worship of the gods of more powerful nations.

The advent of the great prophets was marked by the widening of Israel's horizon. To them Yahweh was the Universal God, demanding the exclusive loyalty of Israel, preferring righteousness to ritual. Israel's hope for them lay in trust and obedience, not in arms and war, and they proclaimed that God's love would have its way at last.

After the exile a new period began in Israel's religion whose general characteristic was an emphasis on God's dealings with the individual rather than with the nation. To it belong the sayings of the wise such as we have in Proverbs, and the outpourings of pious hearts that we find in the Psalms.

But the period from the exile to the Advent is dominated by the rise of the law, thought of as God's own revelation to be lovingly obeyed by His children. There is also the look forward to the day when all the world shall serve Him, the hope of the Messiah; and there is now a clear expectation of an individual resurrection.

All of this is the foundation presupposed by the Lord's teaching. He quickened it all with the motive of love, teaching it by His words, expressing it in life and death.

Paul exemplifies the process of transition to the Graeco-Roman world. "St. John" makes use of "imagery and settings drawn from the earthly story as vehicles for portraying the larger life of Christ in which earthly limitations are transcended." In addition the beginnings of the church as an institution are briefly but excellently traced.

The book concludes with a general summary entitled "The Evolution of our Religion."

The volume was prepared "in the hope that it may prove useful both to the general reader and to the study group within the church" (p. v). There is every reason to think that the hope will be fulfilled and that the book will give every one who reads it a better grasp of his religion, and it ought to go far toward convincing him of the value of historical study for the promotion of it. FREDERIC R. CROWNFIELD.

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